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ESSAY

ON THE

EXTERNAL ACT OF BAPTISM

ENJOINED BY

Our Lord and Saviour Jesus Christ.

BY

BAPTIST WRIOTHESLEY NOEL, M.A.

"Go ye, therefore, and disciple all nations, baptizing them unto the name of the Father, and of the Son, and of the Holy Ghost."

Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.—*Matt.* xxviii. 19.

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PREFACE.

As many of those into whose hands this little work may fall may not have the opportunity of seeing any argument upon the most important part of the baptismal controversy, the exclusive right of believers to baptism, I will here give a brief sketch of it.

I. When a person who has been living in the neglect of Jesus Christ, the only Saviour of sinners, becomes, through the influence of the Holy Spirit, a penitent believer, it is right that he should individually, distinctly, and openly, confess Christ before men. A public profession of his reliance on the Lord Jesus Christ for salvation, and of his purpose to consecrate himself to his service, is a natural and necessary expression of his faith and gratitude, Matt. x. 32, 33; Rom. x. 9, 10. The or-

dinance of Christian baptism secures that profession.

II. Before our Lord ascended he enjoined upon his disciples, till the end of the world, to bring men to be his disciples by preaching the Gospel; to immerse them after their conversion, and then to teach them, as his avowed disciples, to keep his commandments, Matt. xxviii. 18–20. Having thus desired his ministers to preach the Gospel and to immerse converts, he added, "*He that believeth and is immersed shall be saved,*" Mark, xvi. 16. It was necessary to salvation, first to believe in him; secondly, to confess him; and this confession was to be made by immersion unto his name.

III. As soon as he was ascended his disciples began to act upon this commission. On the day of Pentecost fifty or sixty of his ministers who were then living at Jerusalem (Acts, i. 15; ii. 1; Luke, x. 1–17) preached to crowds of devout Jews, who had flocked from every part of the world to the Feast of First-fruits. Three thousand listened, were convinced, and asked what they must do (Acts, ii. 4, 6, 7, 37): to whom Peter replied, "*Repent and be immersed, every one of you, in*

the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (38). These three thousand "gladly received his word:" they felt that they had shared in the murder of Christ; they believed that Jesus was the Lord, who had shed forth the Spirit (33–36); they gladly received the apostle's exhortation to repent (38); they gladly received his assurance that their faith would secure the remission of sins (38); they gladly looked for the gift of the Spirit as the seal of their adoption and the pledge of salvation (38); they became believers in Christ, and were immersed in his name (41). Compare 42–47.

Wherever the disciples of Christ went they continued to convert men to him, and to immerse them when converted. At the preaching of Philip the Samaritans believed and were immersed, Acts, viii. 5–8, 12. The Æthiopian Eunuch, a devout man (Acts, viii. 27, 28), believed at the preaching of Philip (35, 36–39); and after believing was immersed (38). As soon as Paul was converted, he testified his faith by immersion, Acts, ix. 1–20. When Cornelius and his friends heard the Gospel preached (Acts, x. 33), they received the Holy

Spirit (44); and were then immersed (47, 48). When Paul passed from Asia into Macedonia, Lydia, a devout Jewess, was first converted by the grace of God (Acts, xvi. 14); and then professed her faith by immersion (15). Her household, who doubtless shared her faith, were immersed with her (15). In the same city, the governor of the prison and his family heard the Gospel preached (31, 32); they believed (34), and were immersed (33). At Corinth, many of the people hearing the Gospel believed, and were immersed, Acts, xviii. 8. At Ephesus, twelve disciples of John, hearing from Paul the doctrine of Christ (Acts, xix. 4), believed, and were immersed (5).

IV. In all the churches the converts were thus immersed; and, in their allusions to this fact in their Epistles, the apostles assumed that this immersion had been the expression of their faith. Writing to the Romans the Apostle Paul says, "*Know ye not that as many of us as have been immersed unto Christ Jesus have been immersed unto his death? Therefore, by immersion unto* (*his*) *death, we are buried with him; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness*

of life," Rom. vi. 3, 4. Their immersion and resurrection from the water had signified that they by faith had died to sin as Christ died for it; and that they had risen to a new life of holiness as Christ had risen to heaven.

To the churches in Galatia the Apostle Paul wrote, "*Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized unto Christ have put on Christ,*" Gal. iii. 26, 27. By faith, of which baptism was the outward expression, they had been clothed with the righteousness of Christ; and being therefore justified by faith they were become the children of God. The external act of baptism was a profession that they put on Christ, and as many as made that profession truly had really put on Christ. To the Colossians Paul said, ye are "*buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead,*" Col. ii. 12. If the Colossians were buried with Christ in immersion, that is, if they died to sin as he died for it, then their immersion was an act of faith, for by faith alone can we die to sin or begin a new life. By the external act of baptism they professed to be buried with

Christ, and if their profession was true they were really buried with him by faith. St. Paul here expressly ascribes this resurrection with Christ to faith. Lastly, the Apostle Peter, writing to the churches of Asia Minor, which had been founded many years, says, "*Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God,*" or "the inquiry of a good conscience after God," 1 Pet. iii. 21. Baptism being the profession of faith, the apostle here assumes it to be sincere, and states that a true profession of faith in Christ saves, Matt. x. 32; Rom. x. 9, 10. The external act can save no one; but when the external act is the expression of a real faith, and thus is the answer of a good conscience to God, *i.e.* when it means that a man with a conscience set free from guilt by the blood of Jesus pleads his righteousness before God, his judge, as a reason for his pardon, or when it is the ἐπερώτημα εἰς Θεὸν, "the inquiry after God," the seeking after the favour of God by one who has a conscience so freed from guilt, then that faith of which baptism is the external sign saves. But baptism can only be all this to a believer. In the case of an unconscious infant, it cannot be

"the answer of a good conscience to God;" and if the only baptism known in these long-established churches was a baptism which was the answer of a good conscience, they knew no other baptism than the baptism of believers.

Thus the commission given by Christ to his apostles, the narrative of the immersions by which they executed the commission, and all their allusions to those immersions, prove that faith must precede immersion, and that the latter is a symbolic expression of the former.

SECONDLY, infant-baptism, on the other hand, is no profession of faith, nor even a voluntary act on the part of the infant; but is an act totally unlike that which has been enjoined by Christ. And yet, while it is without the sanction of a single line in the New Testament, or of any inference soundly deduced from the Old, it has nearly banished the ordinance of Christ from many of his churches. A voluntary profession of dying and of rising with Christ by immersion is in them nearly lost; no one witnesses it; no one thinks of it; and few even know that baptism has that meaning. So completely has the human invention superseded the Divine command, Matt. xv. 6.

I. The circumcision of infants affords no sanction to the baptism of infants, because the two institutions were so different, that we cannot safely argue from the administration of the one to the administration of the other. Circumcision was appointed for a nation, with all its slaves, Gen. xvii. 10–27; Exod. xii. 44; Josh. v. 2. Baptism was appointed for elect believers, Matt. xxviii. 19; Mark, xvi. 16; Acts, ii. 38. Circumcision was for the natural Israel, Gen. xvii. 10; xxviii. 14; baptism for the spiritual Israel. Circumcision was in many instances for adults who were unregenerate; baptism is for no adults but those who are regenerate. Circumcision was forced upon all the slaves of each Jewish family, Gen. xvii. 14; Exod. xii. 48; baptism is the voluntary act of each convert. Circumcision admitted to the privileges of Jewish citizenship; baptism admits to the communion of saints. And therefore, while circumcision, the token of God's covenant with a whole nation, was properly administered to unregenerate infants, who were within the national covenant, baptism, which is an act of faith, cannot properly be administered to unregenerate infants, who

are not within the covenant of grace; and therefore not to any infants, because it cannot be known that they are within that covenant. Of Abraham, indeed, it is said, "*He received the sign of circumcision, a seal of the righteousness of the faith which he had being uncircumcised,*" Rom. iv. 11; but this is only said of him, and can apply to him alone. Long before he was circumcised he was a justified believer, Gen. xv. 6; and it was because he was a justified believer that God made with him and with his family the national covenant, of which circumcision was the token. Circumcision, therefore, sealed or marked the righteousness of faith which he had previously possessed. But it could not seal or mark the righteousness of faith to those who had no faith. It was no seal of justification to Esau, or Korah, or Achan, or to the multitude who perished in the wilderness for their sins, Numb. xiv. 11, 22; Heb. iv. 1, 2; or to the myriads who entered Canaan, Josh. v. 2–8; or to the millions of infants who could not believe, and numbers of whom, though circumcised by Divine command, were afterwards judicially hardened (Isa. vii. 9, 10), and perished in their unbelief, Isa. lxv. 15; Matt. xxi. 43;

1 Thess. ii. 16; Gal. iv. 30. But as all these received circumcision by Divine appointment, it must either be the seal of justification to them, or not be meant to be a seal of justification at all; and as it was no such seal to them, it is clear that it was not meant to be such a seal; and was so to no one but Abraham, of whom alone the statement was made by the apostle.

II. Infant-baptism is not sanctioned by any promises made to the children of godly parents; because, while there are many promises made to parents who educate their children well, and who set them a good example, there is no promise that their children shall be regenerated in infancy; and few are so, in fact.

III. When our Lord was upon earth, he blessed little children who were brought to him; but did not baptize them, Mark, x. 13–16. Whence we may infer that, in answer to prayer, he is ready to bless them now, through the means of a pious education; but that he does not allow them to be baptized.

IV. It is unreasonable to baptize infants, on the plea that Paul declares the children of two parents to be holy, when one parent is a Christian and the other is a heathen, 1 Cor.

vii. 14; because he declares the heathen parent to be likewise "holy," and states that the "holiness" of the children depends upon the "holiness" of the heathen parent. Unless, therefore, the heathen parent, continuing still a heathen, is fit for baptism because he is "holy," his children are not fit for baptism because they are "holy." Their holiness is measured by his, and is dependent on it; both are holy in the same sense, *i. e.* both are lawful before God. The heathen husband is a lawful husband to the Christian wife, and their children are in his sight lawful; but as the parent is unfit for baptism, so are the children.

V. It is unreasonable to attempt to justify infant-baptism by adducing four instances in which whole households were baptized, in the time of the apostles. Three of these households are declared to have been households of believers.[1] The fourth was almost certainly the household of a widow, or of a single woman, which contained no infants, Acts, xvi. 14, 15. And if the baptism of these households justifies the baptism of infants, it equally justifies the baptism of children of all ages, and

[1] (1.) Acts, x. 2, 33, 44, 47, 48. (2.) Acts, xvi. 32–34. (3.) 1 Cor. i. 16; xvi. 15.

of servants of all characters; for households contain such children and servants; and if, on the baptism of the head of a household, the whole household ought to be baptized, then children of all ages, and servants of all characters, no less than infants, ought to be baptized, without any profession of faith; which no one pretends.

VI. When the churches of Christ fell into superstition, they adopted the belief that the two sacraments of Baptism and of the Lord's Supper were essential to the salvation of infants; and therefore, for several centuries, they administered both to them. As the Lord's Supper is a social and continual profession of faith, so baptism is an individual and initiatory profession of faith. Infants are therefore equally incapable of each sacrament; and as the reformed churches have thrown off the once general error of infant-communion, they ought to throw off the twin-error of infant-baptism.

VII. Infant-baptism is not of the slightest use to children. A regenerate child is just as safe without it, and an unregenerate child is just as much in danger with it. It effects no change in children; it entails on them no new obligation; it admits them to no new

means of instruction; and it adds little to the obligations laid on parents to train them up in the nurture and admonition of the Lord. It is therefore as useless as it is uncommanded and unauthorized.

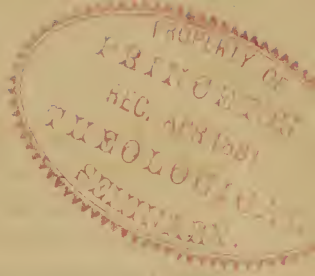
VIII. Infant-baptism, according to the Anglican Catechism, making all baptized infants to be "members of Christ, children of God, and heirs of the kingdom of heaven," "grafted into the Church," has thus transformed many of the churches of Christ, which ought to be assemblies of saints and faithful brethren, distinct from the world (1 Cor. i. 2; 1 Thess. i. 1–10; Col. i. 2; Phil. i. 1; 1 Cor. xiv. 33), into aggregates of the whole population of their several neighbourhoods, to the great dishonour of Christianity.

Infant-baptism also mainly sustains the doctrine of baptismal regeneration; for those who are rightly baptized are "buried and risen with Christ," Col. ii. 12; have "put on Christ," Gal. iii. 27; and "baptism saves them," 1 Pet. iii. 21; and if infants are rightly baptized, it follows that they are buried with Christ, have put on Christ, and are saved. Hence it is argued that baptism must regenerate and justify them. Adult converts are regenerate by

grace, and justified by faith, before baptism; and if baptism is said in Scripture to do this, it is only as being an external manifestation of faith,—it is the faith signified, and not the external sign that saves. But infants have not faith; and if baptism saves *them*, it is not faith which saves, but the external rite.

The remedy for this great evil is to lay aside the unscriptural practice of infant-baptism. Let the ordinance of Christ, which is the baptism of believers, replace this error; and then all men will see that faith buries with Christ, faith puts on his righteousness, faith saves; and baptism is only said to do so as the expression of that faith.

I think it right to state, in conclusion, as I did respecting the "Essay on Christian Baptism" lately published, that in writing the following little work, I have confined myself to the examination of the evidence afforded by Scripture, and to the arguments of those who defend infant sprinkling, having never, that I know of, read a single page of any controversial work in favour of immersion. That pleasure is yet to come.



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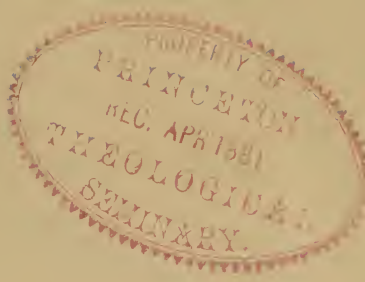

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INTRODUCTION.

When our Lord said, "Go ye and disciple (or convert) all nations, baptizing them," he used the word βαπτίζω, which generally signifies "to immerse."

By the word "immerse" is meant to plunge or to overwhelm; it is exactly synonymous with "submerge."[1] A thing is immersed or submerged whether it is plunged into water which is at rest, or whether being itself at rest it is overflowed by water. Immersing is overwhelming with a fluid; immersion is the state of being overwhelmed by it. Now the word "baptize" means thus to overwhelm with water; and the word "baptism" means the state of being overwhelmed: to baptize is to immerse, and baptism is immersion. The best lexicons give it this sense. Thus in Stephen's "Thesaurus" it is "to immerse, to submerge."[2] In Donnegan's "Lexicon" it is "to

[1] "To IMMERSE. To put under water, to plunge, to dip, to overwhelm."—*Webster's Dictionary.*

[2] "Βαπτίζω, mergo, immergo, submergo."—*Stephen.*

immerse repeatedly into a liquid, to submerge, to sink." In Liddell and Scott it is "to dip repeatedly." Vossius says, "Since βάπτω (*bapto*) is to immerse, we may properly translate βαπτίζω (*baptizo*) to immerse repeatedly, especially if we speak of Christian baptism, which is accomplished by trine immersion."[1] The word βαπτίζω (*baptizo*) is formed from βάπτω (*bapto*) to dip; and "the main principle of formation which seems to be recognised by such grammarians as Rost and Buttman is, That a frequentative character belongs to those verbs in ζω (*zo*) which are derived from other words of greater simplicity."[2] Mr. Wilson substantially makes βαπτίζω (*baptizo*) to immerse: for he says, "Our general statement is that the verb βαπτίζω, unlike βάπτω in its primary sense, is not tied to any exclusive mode. *Let the baptizing element encompass its object;* and, in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or in any other mode, Greek usage recognises it as a valid baptism."[3] According to Mr. Wilson, therefore, the liquid must "encompass its object," the person must be immersed somehow, or he is not baptized. Dr. Halley, in his able work on "The Sacraments," gives the same sense to the word: "We believe that βαπτίζω (*baptizo*) is to make one thing to be in another by dipping, by

[1] "Cum autem βάπτω sit mergo, βαπτίζω commode vertamus mergito; presertim si sermo de Christianorum baptismo, qui trinâ fit immersione."—*Vossius*, in his "Etymologicum," under the word "baptismus," cited in Wilson on "Infant Baptism," p. 75.

[2] Wilson, p. 74.

[3] Ibid. p. 96.

immersing, by burying, by covering by superfusion, or by whatever mode effected, provided it be in immediate contact. . . . Baptists explain the word as uniformly meaning to put the thing baptized into the liquid, *we contend that it means to make the thing baptized be in the liquid,* however it be done. With them nothing is baptized unless it be dipped into the liquid; *with us everything is baptized which is covered with the liquid.*[1] . . . In the general sense βάπτω (*bapto*) seems more nearly to resemble our word to dip or put into a liquid; βαπτίζω, *to make to be in the liquid* in any way.[2] . . . Dr. Gale says, 'The word βαπτίζω, perhaps, does not so necessarily express the action of putting under water, as in general a thing being in that condition,' (*if he had said 'coming into that condition' he would have exactly expressed our meaning*), 'no matter how it comes so, whether it is put into the water or the water is put over it; though indeed to put it into the water is the most natural way and the most common, and is therefore usually and pretty constantly, but it may be not necessarily, implied.' Very excellent, indeed, is this remark of Dr. Gale."[3] "To dip is to put into water, &c. for a short time; but βαπτίζω denotes *to put or keep under water for a considerable time* in any way."[4] "The primitive signification of βαπτίσμα is immersion, of βαπτίζειν to immerse, plunge, or over-

[1] Halley on "The Sacraments," pp. 347, 348.
[2] Ibid. p. 345. [3] Ibid. p. 358.
[4] Godwin on "Christian Baptism," p. 25.

whelm."[1] . . . "I should think the word 'immersion' (which though of Latin origin is an English noun) a better English name than baptism were we now at liberty to make a choice."[2] All these pædo-baptist authorities agree that a person baptized is immersed or submerged either by plunging or by flooding; in the one way or the other he must be buried by the water, and without that immersion there is no baptism.

[1] Campbell on the Gospels, at Matt. xx. 22.
[2] Ibid. vol. ii. p. 23.

SECTION I.

MEANING OF THE WORD "BAPTIZE" IN THE NEW TESTAMENT.

Let us first consider the proofs that the word "baptize" has this meaning in the New Testament, for which purpose we will examine,—

1. The places where it occurs alone;

2. Those in which it is used with the preposition ἐν, *in*;

3. Those in which it is connected with εἰς, *into*;

4. Those in which it is connected with a dative without a preposition.

1. The places in which βαπτίζω occurs alone are the following:

"John did baptize in the wilderness," Mark, i. 4.

"Repent and be baptized, every one of you," Acts, ii. 38.

"Then they that gladly received his word were baptized," Acts, ii. 41.

"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized," Acts, viii. 12.

"And the eunuch said, See, here is water; what doth hinder me to be baptized?" Acts, viii. 36.

None of these passages can enable us to determine the sense of the word "baptize," no circumstances being mentioned to guide us to its meaning. We must therefore call in the aid of contemporaneous or preceding Greek authors; and these, happily, fix the meaning with precision.

Messrs. Godwin, Halley, and Wilson, in their learned works on baptism recently published, have examined all the principal passages in which the word occurs in any Greek writers; and I have nothing to do on this point but to avail myself of their labours.

When Alexander marched his army along a narrow passage at the foot of Mount Climax in Lycia, the sea having covered the path, we are informed by Strabo (lib. xiv. p. 982), that "the troops were in the waters a whole day being baptized (or immersed) up to the middle."[1]

Pindar, referring to the impotence of slanderers, whose calumnies, though they might for a while affect a good man, could not ruin him, says: "I am unbaptized (*i. e.* not sunk, not dipped) like a cork on the ridge of the wave;"[2] buoyant as a cork on the surface of the water. The scholiast observes upon this passage, "The cork is of an unbaptizeable nature" (not to be sunk, not to be dipped).[3]

"The unbaptizeable cork of Pindar may be illus-

[1] Μέχρι ὀμφαλοῦ βαπτιζομένων.—*Wilson*, p. 127.

[2] Ἀβάπτιστός εἰμι φελλὸς ὥς ὑπὲρ ἴρκος ἅλμας.—*Pindar*, 2 Pyth. 144.

[3] Ὁ φελλὸς . . . . ἀβαπτίστου φύσεως ὤν.—*Godwin*, p. 26.

trated by the Phellopedes, cork-footed people of Lucian (Ver. Hist. lib. ii.), who, walking on the sea, were baptized (not overwhelmed), but keeping over or or above the waves."[1]

"Strabo, describing the water of a lake near Agrigentum, says, 'Nor does it happen to those who do not swim to be baptized (to sink, to be dipped) there; they float as wood does.'"[2]

Of a river in Cappadocia he says: "When one casts a dart from above into the channel, the force of the water presents so much resistance, that it is with difficulty baptized (sunk, dipped)."[3]

Of the lake Sirbon he says, "There is no need of swimming, nor is one who goes into it baptized (sunk, dipped), but he is borne up."[4]

Polybius uses the word of any heavy substance sinking into the water; as, for instance, "The oak wood being baptized by (its own) weight."[5]

The word is used of a vessel being sunk at sea. In the "Jewish Antiquities" (Book ix. chap. 8), speaking of Jonah's attempted voyage to Tarshish, Josephus says, "When the vessel was about to be

[1] Οὐ βαπτιζομένους ἀλλ' ὑπερεχόντας τῶν κυμάτων. — *Halley*, p. 356.

[2] Οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρόπον ἐπιπολάζουσι.—*Strabo*, vi. 421; *Godwin*, p. 26.

[3] Τῷ δὲ καθιέντι ἀκόντιον ἄνωθεν εἰς τὸν βόθρον, ἡ βία τοῦ ὕδατος ἀντιπράττει τοσούτον ὥστε μολὶς βαπτίζεσθαι.—*Strabo*, xii. 809; *Godwin*, p. 27.

[4] Μηδὲ κόλυμβου δεῖσθαι, μηδὲ βαπτίζεσθαι τὸν ἐμβάντα, ἀλλ' ἐξαίρεσθαι.—*Strabo*, xvi. 1108; *Godwin*, p. 27.

[5] Βαπτιζομένου τοῦ δρυίνου βάρει.—xxxiv. 3; *Godwin*, p. 29.

baptized," *i. e.* immersed.[1] "Polybius, describing a sea-fight, says, 'They dashed incessantly against them, and baptized (sunk, dipped) many of the boats.'"[2] "Dion Cassius, describing a storm at Rome, says, 'The ships which were on the Tiber . . . . were baptized' (sunk, dipped)."[3] "Hippocrates says, 'Shall I not laugh at the man who, by many burdens, baptizes (sinks) his ship, and then blames the sea for sinking it to the bottom with its cargo?'"[4]

Hippocrates further says, "He breathed as persons breathe after being baptized:"[5] evidently alluding to the effect of submersion upon the breathing. The breathing would be equally affected, whether the baptized party were put into the water, or overwhelmed by the water poured upon him; but in either case there must be submersion.

"Lucian introduces Timon as saying, 'If in the winter a stream should carry away any one, and he, stretching out his hand, should implore help, I would push him on the head, baptizing him, that he might be unable to rise again.'"[6]

[1] Wilson, p. 137. Μέλλοντος βαπτίζεσθαι τοῦ σκάφους.—*Ant.* ix. 10.

[2] Ἐμβολάς τε συνεχεῖς ἐδίδοσαν, καὶ πολλὰ τῶν σκαφῶν ἐβαπτίζον.—*Polyb.* i. 51; *Godwin*, p. 27.

[3] Τά τε πλοῖα, τὰ ἐν τῷ Τιβέριδι . . . . βαπτίσθηναι.—*Dion Cass.* xxxvii. 57; *Godwin*, p. 28.

[4] Μὴ γελάσω τὸν τὴν νῆα πολλοῖσι φορτιοῖσι βαπτίσαντα, &c.—*Hippoc.* 532; *Godwin*, p. 27.

[5] Καὶ ἀνεπνει, οἷον ἐκ τοῦ βεβαπτίσθαι ἀναπνεοῦσι.—*Hippoc.* in *Wilson*, p. 105.

[6] Ὠθεῖν καὶ τοῦτον ἐπὶ κεφαλὴν, βαπτίζοντα ὡς μηδὲ ἀνακύψαι δυνηθείη.—*Lucian*, i. 139; *Godwin*, p. 29.

"Josephus has a similar application of the word. In relating the death of Aristobulus, who was murdered in a bath by Herod's servants, he says, 'Continually pressing him down, and baptizing him as in sport while he was swimming, they ceased not till they had completely suffocated him.'"[1]

"So Themistius: 'Nor the pilot, if he saves in his voyage one whom it would be better for him to baptize' (sink, dip)."[2]

From these passages, it is obvious that the word *βαπτίζω* is used of the immersion of troops up to the middle in water; of persons and things which could not be immersed because they were lighter than the water in which they floated; of the immersion of wood by its own weight; of the immersion of ships by storm, collision, or overlading; of the immersion of a person so as to produce violent breathing; and of the violent immersion of persons so as to drown them. And when we meet the word in the New Testament by itself, with no circumstances to determine its force, it must mean, in the absence of all opposite evidence, to immerse: and when Jesus said to his disciples, "Go ye and disciple all nations, baptizing them," he meant that they were to be converted and immersed.

II. The places in which *βαπτίζω* governs the preposition *ἐν*, *in*, are the following:—

[1] Βαροῦντες ἀεὶ καὶ βαπτίζοντες ὡς ἐν παιδιᾷ νηχομένον, οὐκ ἀνῆκαν ἕως καὶ παντάπασιν ἀποπνίξαι.—*Josephus*, *Ant.* xv. 3; *Godwin*, p. 29.

[2] Ὁ κυβερνήτης, εἰ σώζει ἐν τῷ πλῷ ὃν καὶ βαπτίσαι ἀμεῖνον ἦν.—*Themist. Orat.* iv. 133; Ibid. p. 30.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan," Matt. i. 6; Mark, i. 5.

"I indeed baptize you in water, ἐν ὕδατι, unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and in fire," ἐν πνεύματι ἁγίῳ καὶ πυρί, Matt. iii. 11; Mark, i. 8.

"John answered them, saying, I baptize in water," ἐν ὕδατι (John, i. 26); "I am come baptizing in water," ἐν τῷ ὕδατι βαπτίζων (John, i. 31); "He that sent me to baptize in water, ἐν ὕδατι, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth in the Holy Ghost," ἐν πνεύματι ἁγίῳ (John, i. 33); "Ye shall be baptized in the Holy Spirit," ἐν πνεύματι ἁγίῳ (Acts, i. 5; xi. 16); "They were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2); "We are all baptized in one Spirit," ἐν ἑνὶ πνεύματι, 1 Cor. xii. 13.

The preposition ἐν, *in*, generally in the New Testament, as in other books, means *in*, not *with*;[1] and as a rare sense ought never to be preferred to an ordinary sense without strong reasons, these expressions, "to baptize in water," must, in the absence of opposite evidence, mean, not to wash with, but to immerse in.

The sense of some of the expressions above quoted is certain. When it is said that the people were

[1] See Matt. ii. 1, 2; iii. 1, 3, 12, 17; iv. 13, 21, 23; v. 12, 15, 16, 19, 45; ix. 10; x. 17; xi. 8; xiii. 31, 32, 44; xv. 32; xx. 12, &c. &c.

baptized in the river Jordan (Mark, i. 5), and that the Israelites were baptized unto Moses in the cloud and in the sea (1 Cor. x. 2), the preposition ἐν must mean *in*, and not *with*; and since in these places the words βαπτίζειν ἐν mean "to baptize in," not to baptize with, it is natural to conclude that they have the same meaning in other places.

Passages have been sometimes cited to prove that ἐν has the sense of *with*, and expresses the instrument of action; but it has much oftener the sense of *in*, as may in some measure be seen by the following instances:—

Τίθημι ἐν, "to place in," Gen. ix. 13; xli. 10, 48; xlii. 17, 30; Exod. xl. 7; Numb. xvii. 14; Deut. xiv. 28; Josh. iv. 3; Judges, iv. 21; 1 Sam. xvii. 40, 54; xx. 25; xxi. 12; 2 Sam. viii. 6; xii. 31; xxii. 27; 1 Kings, xiii. 30; xx. 26; 2 Kings, x. 17; xxi. 4; 1 Chron. x. 10; 2 Chron. iv. 8; xxxvi. 7; Psalm xlix. 14; lxxx. 6; Jer. xxxii. 34; Ezek. xxxvii. 26; Matt. xiv. 3; xxvii. 60; Mark, vi. 29; Luke, xxiii. 53; John, xix. 41; Acts, v. 68, 25; ix. 37; Rom. ix. 33.

Θάπτω ἐν, "to bury in," Gen. l. 26; xxxv. 19; xlvii. 29; l. 5; Judges, viii. 32; 1 Sam. xxv. 1; 2 Sam. ii. 31; xvii. 23; 1 Kings, ii. 35; xiii. 31; 2 Chron. xvi. 14; xxxiii. 20.

Πλύνω ἐν, "to wash in," Gen. xlix. 11.

Βάπτω ἐν, "to dip in," Deut. xxxiii. 24; Ruth, ii. 4; 2 Kings, viii. 15; Ps. lxviii. 23.

Ἐμβάπτω ἐν, "to dip in," Matt. xvi. 23.

It has been said that ἐν with verbs of motion, when it means *in*, and not *with*, signifies the place

where the agent is at the time of the action, not the place into which anything is put, as Mark, i. 4, "John did baptize in the wilderness;" John, iii. 23, "John was baptizing in Ænon;" but the list of places above quoted may serve to show that this use of ἐν is the exception rather than the rule.

It has been further said, "When verbs denoting to dip are constructed with ἐν instead of εἰς, the sense, according to a well-known Greek idiom, is to put into and to leave in, as ἔθετο ἐν φυλακῇ, He put him to be in prison, Matt. x. 16. In such cases, it has been added, the construction is pregnant, since both the motion to and the consequent position in the place is implied, as πίπτειν εἰς κονίῃσι, to fall to the ground *and lie there*."—*Liddell*, ἐν. But either the rule does not apply to such words as βάπτω and βαπτίζω, or else the continuance of the position is not denoted, as may be easily seen from the following instances:—Deut. xxxiii. 24, "Let him dip his foot in oil," βάψει ἐν ἐλαίῳ, Sept.; Ruth, ii. 14, "Dip thy morsel in the vinegar," βάψεις ἐν τῷ ὄξει; 2 Kings, viii. 15, "He dipped it in water," ἔβαψεν ἐν τῷ ὕδατι; Psalm lxviii. 23, "That thy foot may be dipped in the blood of thine enemies," βάφῃ ἐν αἵματι; Matt. xxvi. 23, "He that dippeth his hand with me in the dish," ἐμβάψας ἐν τῷ τρυβλίῳ; Homer, *Od.* x. 391, "As when the smith dips in cold water, εἴν ὕδατι ψυχρῷ βάπτει, the hatchet or the axe, much hissing, tempering it."

This sense of the expression is established by the only two places where it occurs in Hebraistic Greek,

in the Septuagint version of 2 Kings, v. 10, 14, and in a passage of Josephus. The passage in the second book of Kings is as follows:—"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha; and Elisha sent a messenger unto him saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. . . . . Then went he down and dipped himself seven times in Jordan, according unto the saying of the man of God." By the word "wash" it is obvious that Elisha meant bathe or dip; the whole body being leprous, the whole was to be washed. To dip also was a definite act which could be repeated seven times, but any other washing would be indefinite; and the leper would not know whether any amount of washing at one time could be taken for seven washings. Elisha also clearly referred in this command to the Mosaic law respecting the leper, which was as follows:—"He that is to be cleansed shall wash his clothes and shave off all his hair, and wash himself in water that he may be clean," Lev. xiv. 8. As the leper was wholly unclean, he must be wholly washed. The command, therefore, meant that he should bathe himself; and so the Jews correctly understood it, for their canon on the subject was, "Wheresoever in the law the washing of the flesh is mentioned, it means nothing else than the dipping of the whole body in water. For if any man wash himself all over except the top of his little finger he is still in his uncleanness."—*Gill* on Mark, vii. 4. When, therefore, Elisha said,

"Go and wash thyself in Jordan," he meant, "Go and bathe thyself, according to the law of the leper on the day of his cleansing." Of course Naaman, if he fulfilled the command of Elisha, must necessarily bathe himself in the Jordan seven times, and the narrative accordingly relates, "*Then went he down and dipped himself in the Jordan seven times.*"

We may learn the same fact from the force of the Hebrew words employed in the narrative.[1] For the word רָחַץ, here translated "to wash," means often "to bathe," as may be seen in the following instances, Exod. ii. 5; Lev. xiv. 8; xv. 5, 6, 13; xvii. 15. And the word טָבַל, here translated "to dip," is always used in that sense. And, therefore, the precise terms of the narrative agree with the circumstances of the case and the law of the leper, to show that Naaman by Elisha's command dipped himself seven times in the Jordan. We may further learn that the Jewish translators understood this to be the case, from the term by which they translated the prophet's command to bathe or wash.[2] For the command according to the Septuagint was,

[1] The Hebrew words are as follows:—

הָלֹךְ וְרָחַצְתָּ בַּיַּרְדֵּן—"Go and wash in Jordan."

וַיֵּרֶד וַיִּטְבֹּל בַּיַּרְדֵּן—"Then went he down and dipped himself in Jordan."

[2] The only places in which it occurs are the following:—Gen. xxxvii. 31; Exod. xii. 22; Lev. iv. 6, 17; ix. 9; xiv. 6, 16, 51; Numb. xix. 18; Deut. xxxiii. 24; Josh. iii. 15; Ruth, ii. 14; 1 Sam. xiv. 27; 2 Kings, viii. 15; Job, ix. 31.

"Go and bathe (λοῦσαι) in the Jordan,"[1] and the fulfilment must necessarily correspond to the command. Lastly, the Septuagint translators record the fulfilment of the command in the following terms, "And Naaman descended and baptized himself in the Jordan," καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ. The meaning which the translators attached to the word "baptize" is here certain. First, because they are recording that Naaman fulfilled a command given him to bathe in the Jordan, and therefore that he bathed; secondly, because they translate by the word "baptize" a Hebrew word, טָבַל, which they knew to express the act of bathing; and thirdly, because they knew that the Hebrew law of the leper required him so to bathe on the day of his cleansing. Since, then, the expression "to be baptized in water," βαπτίζεσθαι ἐν ὕδατι, means in Septuagint Greek "to be immersed in water," it must, in the absence of other evidence, be understood to mean the same in the Greek of the New Testament.

The second instance in which this expression occurs in Hebraistic Greek is in the narrative of the death of Aristobulus, by Josephus. There the historian says:—"The youth was sent by night to Jericho, and there he died, being baptized by the

[1] Πορευθεὶς λοῦσαι ἐν τῷ Ἰορδάνῃ.—*Septuagint.* "Λούω, mid. to wash oneself, to bathe."—*Liddell.* "The middle voice of λούω almost invariably corresponds to our 'bathe.' We see no ground for objecting to the general principle that when the verb is employed without any regimen, expressed or implied, the washing is not confined to a part, but comprises the whole body."—*Wilson*, pp. 151, 154.

Galatians in a swimming-bath."[1] Here the baptism was certainly immersion, for it drowned him; and it was in the bath, for it was accomplished while he was swimming. According, therefore, to the usage of the Jewish historian, *βαπτίζεσθαι ἐν* is "to be immersed in water;" and the expression, without contrary evidence, must be understood to mean the same thing when used by the Jewish historians of the New Testament.

On the whole, since the ordinary meaning of the preposition *ἐν* is *in*, not *with*, since it generally has this sense when it follows verbs which govern it in the New Testament, and since on the only two occasions in which it occurs with *βαπτίζω* in Hebraistic Greek it has this meaning, it should be so translated in the New Testament. Thus, *βαπτίζειν ἐν* means *to baptize in*, not *to baptize with;* and since the ordinary meaning of the word *βαπτίζω* is "to immerse," we may certainly conclude that it has this meaning in those places of the New Testament in which it is connected with the preposition *in;* and the expression of St. Mark, "the multitudes *ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ*, were baptized in the Jordan," by John, must mean that they were immersed by him in that river.

III. Further light is thrown upon the meaning of *βαπτίζω* by its being found in connection with the preposition *εἰς* or *ἐς, into;* we read "to baptize into" as

[1] Ὑπὸ τῶν Γαλατῶν βαπτιζόμενος ἐν κολυμβήθρᾳ τελευτᾷ.—*Jewish War*, i. 22, § 2.—*Godwin*, p. 30. "And was there dipped by the Galatians in a pool till he was drowned."—*Whiston's Translation.*

well as "to baptize in." In Mark, i. 9, the following expression occurs, "Jesus came from Nazareth of Galilee and was baptized by John into the Jordan," ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. A passage in Josephus contains the same expression. In Numbers, xix. 17, 18, there is the following law for the purification of unclean persons: "For an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent," &c. With reference to this law Josephus says, "Putting, therefore, some of the ashes, and hyssop into spring water, and baptizing into the spring water (the hyssop), and (part) of the ashes, they sprinkled those who were defiled by a dead body."[1] Since the Jewish law required that ashes should be mingled with water, and that hyssop should be dipped into the water, and Josephus states that the Jewish practice was to baptize the hyssop and the ashes into the water, we can see that the baptism of the hyssop and of the ashes was their repeated immersion into the fluid. As, then, the baptism of the hyssop into water, mentioned by the Jewish historian, Josephus, was its immersion into water, so the baptism of Jesus into the Jordan, mentioned by the Jewish historian, Mark, was his immersion into that river.

[1] Τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον, βαπτίσαντές τε (τὴν ὕσσωπον) καὶ (ὀλίγον) τῆς τέφρας ταύτης εἰς πηγὴν, ἐῤῥαινον, κ. τ. λ.—*Jos. Ant.* iv. 4, § 6; *Godwin*, p. 57.

The use of the same expression by Greek authors further illustrates its sense.

Heliodorus has the expression, *βαπτίζειν εἰς*, "to baptize into" the lake.—*Wilson*, p. 112. Plutarch says, *βάπτισον σεαυτὸν εἰς θάλασσαν*, "baptize yourself into the sea."—*Godwin*, p. 33. Clemens Alexandrinus speaks of being *ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον*, "baptized into sleep by intoxication."—*Ibid.* Plutarch mentions a Roman general who, "baptizing his hand into blood, wrote an inscription upon a trophy."[1] And Hippocrates says with reference to a blister, "Baptize it again into woman's milk."[2] In all these cases baptism into a fluid means immersion into it; and therefore, when we read of the baptism of Jesus into the river Jordan we must understand his immersion into it, and baptism in the New Testament must mean immersion.

IV. In some instances *βαπτίζω* is used with the dative alone. The only cases of this construction are in the following three places, Luke, iii. 16; Acts, i. 5; and Acts, xi. 16, in which the expression *βαπτίζειν ὕδατι* ought to be translated to "baptize in water," not "to baptize with water." The following are the reasons for this opinion:—

1. The first clause in these passages, *βαπτίζειν ὕδατι*, is antithetical to the second, *βαπτίζεσθαι ἐν πνεύματι*; and since the second means "to baptize in the Spirit," the first ought to mean "to baptize in water," to make the antithesis complete.

[1] Εἰς τὸ αἷμα τὴν χεῖρα βαπτίσας ἔστησε τρόπαιον ἐπιγράψας.—*Godwin*, p. 34.

[2] Βαπτίζειν πάλιν ἐς γάλα γυναικός.—*Ibid.* p. 33.

2. The words in Luke, iii. 16,[1] are the evangelist's record of words spoken by John the Baptist; but John said, "I baptize in water," *βαπτίζω ἐν ὕδατι*, according to the two evangelists Matthew and Mark, and therefore Luke must mean, like them, to record that he said, "I baptize in water," not "I baptize with water."

3. Luke elsewhere often uses the dative answering to the question "wherein," the dative expressing *in* and not *with*. Thus (1.) Luke, xvii. 34, *Ταύτῃ τῇ νυκτί*, "In that night," for *ἐν ταύτῃ*: see Acts, ii. 41; Luke, xix. 42; and Rom. ii. 16. (2.) Acts, i. 14, *προσκαρτεροῦντες τῇ προσευχῇ*, "continuing in prayer," and Acts, ii. 42, for *ἐν τῇ προσευχῇ*: see Acts, ii. 46. *Ἐμμένειν τῇ πίστει* (Acts, xiv. 22), "to continue in the faith," for *ἐν τῇ πίστει*: see Stephen and Liddell, *ἐμμένω*, comp. Rom. iv. 20. (3.) *Πορευόμεναι τῷ φόβῳ* (Acts, ix. 31), "walking in the fear," for *ἐν τῷ φόβῳ*: see 1 Peter, iv. 3. *Ζέων τῷ πνεύματι* (Acts, xviii. 25), "fervent in spirit," comp. 1 Cor. xiv. 20; 2 Cor. x. 11; xi. 6. (4.) *Τῇ ἰδίᾳ διαλέκτῳ λαλούντων* (Acts, ii. 6), "speaking in his own language." *Πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν*; "How hear we every man in our own tongue?" Acts, ii. 8. (5.) *Πορεύεσθαι ταῖς ὁδοῖς αὐτῶν*, "to walk in their own ways," Acts, xiv. 16. There is much similarity in the use of the dative in all these cases, and the last

[1] The words are these:—*Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου . . . . αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.*—Luke, iii. 16. *Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.*—Acts, i. 5; and xi. 16.

seems to me exactly parallel to that which is under examination. In the expressions, *πορεύεσθαι ὁδῷ* and *βαπτίζειν ὕδατι*, the datives answer to the question "wherein," and as *ὁδῷ* expresses "in the way," so *ὕδατι* expresses "in water;" and this dative is a dative of place, not a dative of instrument.

4. These uses of the dative are recognised by grammarians. Matthiæ notices, "The dative in answer to the question 'wherein;'" adducing the following examples: "*ὑπερβάλλειν, προέχειν, διαφέρειν φρονήσει, ἀδικίᾳ*, &c. to distinguish oneself in intelligence, injustice, &c. *Ἰσχύειν τοῖς σώμασι*, "to be strong in body," &c. &c.[1] He adds, "Lastly, the dative is used in definitions of place in answer to the question 'where.'" And he then cites the following examples among others, which exactly correspond to the expression *βαπτίζειν ὕδατι*, and settle its sense:—

Ὡς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτὲ
Δωδῶνι.—*Sophocles, Trachiniæ*, 170.

"Thus the old beech once uttered *in Dodona*."

Ὡς σκότῳ, κἂν αἰσχρὰ πράσσῃς.—*Ibid.* 596.

"So if you perpetrate deeds of shame *in darkness*."

Ὧ μηδέν ἐστ' οἴκοις βαρύ.—*Ibid.* 730.

"To whom there is no weight of grief *in his house*."

Ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν.
Sophocles, Antigone, 226.

"*On my road* turning myself round to go back."

[1] In Attic the preposition is omitted, and the Ionic dative used as an adverb, *Ἀθήνησι, Θήβησι, Θύρασι.*—*Liddell*, ἐν.

Κρατὶ δ' ἠλιοστέρης
Κυνῆ πρόσωπα Θέσσαλις νὶν ἀμπέχει.—*Œd. Col.* 313.

"*On her head* a Thessalian bonnet, shading from the sun, covers her face."

Πατὴρ δὲ σὸς αὐτόθι μίμνει
Ἀγρῷ, οὐδὲ πόλινδε κατέρχεται.—*Homer, Od.* Λ. 186.

"Thy father remains there *in the field* and comes not to the city."

In these cases the datives are used exactly as they are in the passage under consideration; and as the dative Δωδῶνι means "in Dodona," the dative οἴκοις, "in the house," the dative ὁδοῖς, "in the way," the dative κρατὶ, "on the head," and the dative ἀγρῷ, "in the field," so the dative ὕδατι means "in the water." It is the dative of place, not of instrument.

5. Like βαπτίζω, βάπτω governs the prepositions εἰς, ἐν, *into, in*, and a dative without a preposition; and this dative is a dative of place, not of instrument. As we read of βάπτειν εἰς ὕδωρ, and βάπτειν εἰν ὕδατι, so we read χολῇ βεβαμμένοις, ἱμάτιον βεβαμμένον αἵματι, ἐλαίῳ, ὕδατι βάπτουσιν. As χολῇ βεβαμμένοις means "dipped in gall" (Strabo in Wilson, p. 19), and ἱμάτιον βεβαμμένον αἵματι is "a vesture dipped in blood," (Rev. xix. 13), so ἐλαίῳ βάπτουσιν means "they dip in oil," ὕδατι βάπτουσιν, "they dip in water."

Now, as the expression ὕδατι βάπτειν means "to dip in water," so the expression ὕδατι βαπτίζειν similarly means "to immerse in water." It is so used by Heraclides in the following sentence: "For the mass of iron which is drawn out by the blacksmiths red-hot is baptized in water, and that which is fiery of its

own nature being quenched in the water ceases to be so."[1]

According to the instances above quoted, the words ὕδατι βαπτίζεται should mean an immersion "in water," not an immersion "by water." And the circumstances lead us to the same conclusion as the rules of grammar; for a red-hot iron would be so much more easily and expeditiously cooled by plunging it into water than by pouring water upon it, that a blacksmith would never use the latter method; and Heraclides must have meant an immersion by dipping rather than an immersion by affusion. And that this was the habit of the smiths of ancient Greece we learn from the following lines of Homer:

Σκέπαρνον

Ὡς δ' ὁτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠέ
Εἰν ὕδατι ψυχρῷ βάπτει μεγάλα ἰάχοντα
Φαρμάσσων.

"As when the smith dips in cold water the hatchet or the axe much hissing, tempering it."[2]

[1] Ἐπειδήπερ ἐκ τῶν βαναύσων διάπυρος ὁ τοῦ σιδήρου μύδρος ἐλκύσθεις ὕδατι βαπτίζεται, καὶ τὸ φλογῶδες ὑπὸ τῆς ἰδίας φύσεως ὕδατι κατασβέσθεν ἀναπαύεται.—*Wilson*, p. 114.

[2] Homer, *Od.* x. 391.

The following passages show this to have been the method of tempering iron among the Romans, as well as Greeks:—

"Alii stridentia tingunt
Æra lacu."—*Virg. Georg.* iv. 172.

"Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ."—*Æn.* xii. 91.

"Gelido ceu quondam lamina candens
Tincta lacu stridit."—*Ovid. Met.* ix. 107.

"Ut calidis candens ferrum e fornacibus olim,
Stridit ubi in gelidum propere demersimus imbrem."
Lucretius, vi. 147.

To temper the hatchet, the Greek smith dipped it in cold water; and therefore when we read in the scholiast of Sophocles of the Greek smiths, σίδηρον ὕδατι βάπτουσιν, we must understand him to mean, "they dip it in water;" and when Heraclides says, ὕδατι βαπτίζεται, we must understand him to mean "it is baptized in water."[1]

6. We may further judge that the words βαπτίζειν ὕδατι mean "to baptize in water," from the use of the Latin ablative in connexion with the words *tingo*, to dip, *lavo*, to bathe, and *mergo*, to immerse, recollecting that the Greek dative corresponds to the ablative in Latin. The following instances are sufficient for our purpose:—

[1] Like βαπτίζω, τίθημι governs the prepositions εἰς, ἐν, and the dative without a preposition; and therefore we may expect this dative to have the same force in connexion with each of the two words.

Τίθημι governs εἰς in Hom. *Il.* Ψ. 704, Ω. 797, &c. It governs ἐν in the following instances:—Ἐν φρεσὶ θέσθε ἕκαστος ἀϊδῶ.—*Il.* N. 121. Ἐν τιμῇ τίθεται.—*Herodotus*, iii. 3. Ἔθετο ἐν φυλακῇ.—Matt. xiv. 3: see also Matt. xxvii. 60; Mark, vi. 29; Rom. ix. 33.

But we find likewise τιθέμεν νοῷ, "to place a thing in the mind."—*Pindar P.* i. 78; *Liddell.* And κολεῷ μὲν ἄορ θέο, "place thy sword in thy sheath."—*Od.* K. 333.

Just as τιθέναι κολεῷ is "to place in the sheath," so βαπτίζειν ὕδατι is "to baptize in the water."

We find exactly similar use of the word *mergo*, to immerse, in the following instances:—1. "Flavius in Euphratem mergitur;" "Mergere manum in ora ursæ;" "Pullos mergi in aquam jussit." 2. "Se in mari mergunt;" "Nihil in lacu mergi potest." 3. "Me Deus æquore mersit;" "Mergitur oceano;" "Visceribus ferrum mergere."—*Facciolati*, "mergo." "Animas luto demergere;" "Colla demersere humeris," are similar expressions.

We read, "Tingere in amne faces;" "In undis summa pedum taloque tenus vestigia tingit;" "Spongia in aceto tincta;" and likewise, without the preposition, "Telum fluvio tingere," and "Tingunt æra lacu."—*Georg.* iv. 172. See Riddle and Facciolati, "tingo."

We read, "Lavantur in fluminibus;" "In umbroso fonte lavari;" and likewise without the preposition, "Phœbe qui Xantho lavas amne crines."—See *Fac.* "lavo."

We read also, "Visceribus ferrum mergere;" "Nec me Deus æquore mersit;" "Bootes qui vix sero alto mergitur oceano."—*Fac.* "mergo."

As, therefore, "fluvio tingere" is "to dip in the river," "amne crines lavare" is "to bathe the hair in the stream," so βαπτίζειν ὕδατι is "to bathe in the water."

7. There are many places in which βαπτίζω is connected with the dative of instrument. In all these cases it expresses the force which plunges into the water, and is never in a single instance, as far as I know, used to express the water itself. The following instances illustrate this fact:—

Thus Hippocrates says, "Shall I not laugh at the man who by many burdens baptizes his ship?"[1] And Justin Martyr speaks of persons "baptized by the heaviest sins."[2] In these cases the burdens and the heavy sins describe the force which baptizes into the

[1] Μὴ γελάσω τὸν τὴν νῆα πολλοῖσι φορτιοῖσι βαπτίσαντα;—*Hippoc.* 532; *Godwin*, p. 27.

[2] Ταῖς βαρυτάταις ἁμαρτίαις βεβαπτισμένοι.—*Just. Mart.* Ibid. p. 33.

element, not the baptismal element. The man, like a ship, is sunk in a sea of calamity by his burden; and sinners are baptized by their heavy sins in a sea of guilt. Exactly similar is the construction of all the following passages. Plutarch, says "The mind is improved by proportioned labours, but is baptized by those which are excessive."[1] He speaks further, "of persons baptized by debts."[2] Chrysostom speaks "of being baptized by cares;"[3] and "of being baptized by many waves of business."[4] In all these places the dative expresses not the water, but that which plunges into the water. The excessive labours, the heavy debts, the numerous cares, and the waves of business, all plunge the person into the sea, but are not the sea itself. There is one case cited in which the dative connected with *βαπτίζω* may express the water of baptism. Heliodorus speaks of a man *τῇ συμφορᾷ βεβαπτισμένον*, "baptized in the calamity, or by the calamity." If it is the dative of instrument, then, as in all the other places, it expresses not the water of the baptism, but the force which plunged into the water; and if it expresses the water, it is the dative of place, not instrument, and should be translated "baptized in the calamity."

This view of the dative of instrument is further confirmed by the fact that whenever *βαπτίζω* is con-

[1] *Ψυχὴ τοῖς μὲν συμμέτροις αὔξεται πόνοις, τοῖς δ' ὑπερβάλλουσι βαπτίζεται.*—*Godwin*, p. 32.

[2] *Ὀφλήμασι βεβαπτισμένοι.*—*Ibid.* p. 33.

[3] *Βαπτιζόμενος φροντίσι.*—*Ibid.*

[4] *Πολλοῖς βαπτιζόμενος πραγμάτων κύμασι.*—*Ibid.*

nected with ὑπὸ expressing agency, the preposition always expresses the force which baptizes in the water, and not the water itself; we always have the expression,—to be baptized by anything *in* water, not to be baptized *by* water. Thus Dion Cassius says, "How should it not be baptized by the very multitude of the rowers?"[1] Libanius says, "He who with difficulty sustains the burden which he bears would be baptized by a small addition."[2] Polybius speaks of a galley "pierced and baptized by a ship of the enemy;"[3] and of things "being by themselves baptized and going down."[4] Libanius says, "I am one of those baptized by that great wave," *i. e.* being overwhelmed by the wave, he was sunk in the sea.[5] Clemens Alexandrinus speaks of being "baptized by intemperance into sleep;"[6] and Josephus says, that Aristobulus, "being baptized by the Galatians in a bath, died."[7] In these cases, as everywhere else, the water is the element in which the baptism takes place, and not the agent by which it is accomplished.

[1] Πῶς μὲν ἂν οὐκ ὑπ' αὐτοῦ τοῦ πληθοῦς τῶν κωπῶν βαπτισθείη; —*Dion Cassius*, lib. xviii.

[2] Ὁ δὲ μόλις ἃ νὺν φέρει φέρων ὑπὸ μικρᾶς ἂν βαπτισθείη προσθήκης.—*Libanius; Godwin*, p. 33.

[3] Τετρωμένην καὶ βαπτιζομενην ὑπὸ νεὼς πολεμίας.—*Polyb.* xvi. 6; *Godwin*, p. 27.

[4] Αὐτοὶ ὑπ' αὐτῶν βαπτιζόμενοι καὶ καταδύνοντες.—*Ibid.* p. 29.

[5] Αὐτὸς εἰμὶ τῶν βεβαπτισμένων ὑπὸ τοῦ μεγάλου κύματος ἐκείνου. —*Ibid.* p. 31.

[6] Ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον.—*Ibid.* p. 33.

[7] Ὑπὸ τῶν Γαλάτων βαπτιζομενος ἐν κολυμβήθρᾳ τελευτᾷ.—*Ibid.* p. 30.

Like Dr. Campbell, therefore, who translates ὕδατι βαπτίζω (Luke, iii. 16), "I baptize in water," we may conclude that when the dative occurs in the New Testament with βαπτίζω, it must be understood, not as the dative of the instrument, but as the dative of the place; for this fact has been established by the antithesis between the first and the last clauses in each of these passages; by the records of the same sentiment found in the evangelists Matthew and Mark, where the words are "to baptize in water;" by a similar use of the dative in other passages in the writings of Luke and of the New Testament; by the recognised use of the dative in other Greek authors; by a similar use of the dative with βάπτω; and by the fact that not a single passage is adduced in which the dative of instrument connected with βαπτίζω means the baptismal water.

All these considerations prove that the general sense of βαπτίζω in the New Testament is, to immerse by dipping. 1, the word has this sense generally in classical authors; 2, it is used with the preposition ἐν, to immerse *in*, not to wash *with*; 3, it is used with the preposition εἰς, *into*, to immerse *into*; and 4, it is used with the dative answering to the question "wherein," βαπτίζειν ὕδατι, "to immerse in water."

But, undoubtedly, the lexicons give a secondary sense to the word. Stephen assigns to it the meaning, *obruo aquâ*, "to overwhelm with water;" Liddell, "to bathe, to soak;" Donnegan, "to drench, to

overwhelm." Mr. Wilson says, "Our general statement is that the verb βαπτίζω, unlike βάπτω in its primary sense, is not tied to any exclusive mode. . . . Let the baptizing element encompass its object, and in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or in any other mode, Greek usage recognises it as a valid baptism. Thus, the sea-coast is baptized when the tide flows over it."—*Wilson*, p. 96. "Dr. Gale felt constrained to attach to the verb a sense which any pædo-baptist might safely adopt almost without modification. 'The word βαπτίζω,' he observes, 'perhaps, does not so necessarily express the action of putting under water, as in general a thing's being in that condition, no matter how it comes so, whether it is put into the water, or the water comes over it.'" —*Wilson*, p. 97. In citing this passage of Dr. Gale, Dr. Halley inserts the words, "If he had said, 'coming into that condition,' he would have exactly expressed our meaning."—*Halley*, p. 358.

Dr. Halley further explains his view thus: "In the general sense, βάπτω seems more nearly to resemble our word to dip or put into a liquid; βαπτίζω, to make to be in the liquid in any way. We dip our hands (βάπτω); but sink a ship (βαπτίζω). . . .We believe that βαπτίζω is to make one thing to be in another by dipping, by immersing, by burying, by covering by superfusion, or by whatever mode effected, provided it be in immediate contact. . . . Baptists explain the word as uniformly meaning to put the thing baptized into the liquid. We con-

tend that it means to make the thing baptized be in the liquid, however it be done. . . . . With them nothing is baptized unless it be dipped into the liquid; with us, everything is baptized which is covered with the liquid."—*Halley*, pp. 345, 347, 348. "With them, to baptize is to dip and nothing else; with us, it is not to dip, nor yet to overwhelm, nor yet to pour; but it has a more general signification, which has no reference to mode; and it may be effected by dipping, or by overwhelming, or by pouring, or by any other mode in which the baptized thing becomes in the baptizing substance."—*Ibid.* p. 348. "Dr. Cox, in his excellent work on baptism, says, 'A person may, indeed, be immersed by pouring, but immersion is the being plunged into water, or overwhelmed by it.' I see not what philological question there is between Dr. Cox and myself."—*Ibid.* p. 359.

This view, that *βαπτίζω* may mean to cover with water, to immerse in it in any mode, is sustained by the following citations:

"They say respecting the Phœnicians, who inhabit the parts called Gadeira, that they, sailing without the pillars of Hercules for four days with an easterly wind, came to some desert places abounding with rushes and sea-weed, which on the ebb are not baptized, but in the flood are deluged."—*Aristotle de Mirabil. Auscult.*[1]

"The greater number of the land animals over-

[1] Οὗς ὅταν μὲν ἄμπωτις ᾖ, μὴ βαπτίζεσθαι· ὅταν δὲ πλημμύρα, καταχλύζεσθαι.—*Aristotle de Mirabil.*; *Halley*, p. 356.

taken by the river perish, being baptized."—*Diodorus Siculus.*[1]

"The river, flowing down with a more violent current, baptized many, and destroyed them swimming across in their armour."—*Ibid.*[2]

"The billow high raised baptized them."—*Josephus.*[3]

To these instances may be added an expression quoted by Mr. Wilson and others from the "Life of Homer." "In the 16th Book of the *Iliad,* 333, Homer says of Ajax: 'He struck him on the neck with his hilted sword, and the whole sword was warmed with blood;' Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι. On the latter clause of the sentence Dionysius remarks: 'In this he expresses greater emphasis: βαπτίσθεντος οὕτω τοῦ ξίφους ὥς τε θερμάνθηναι, the sword being so baptized as to be warmed,' *Vit. Hom.* 297."—*Wilson,* p. 116. What the critic evidently meant to say was, that the blood which flowed from the neck of Cleobulus upon the sword of Ajax was so abundant that the sword was completely immersed in it.

I am not the least disposed to question this secondary sense of the word βαπτίζω. As it generally

[1] Τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα.—*Diod. Sic.* lib. i. tom. 1, p. 417; *Wilson,* p. 109.

[2] Ὁ ποτὰμὸς βιαιοτέρῳ τῷ ῥεύματι καταφερόμενος πολλοὺς ἐβάπτισε καὶ μετὰ τῶν ὅπλων διανηχομένους διεφθείρε.—*Ibid.* tom. ii. p. 142; *Wilson,* p. 110.

[3] Μετέωρος ὑπερραρθεὶς ὁ κλύδων ἐβάπτισεν.—*Joseph. Wars,* iii. 8, § 3; *Godwin,* p. 28; *Wilson,* p. 137. But this means, as Mr. Godwin rightly interprets, the wave sunk, dipped them, *i. e.* immersed them in the sea.

means to immerse by dipping, to plunge into water, so it sometimes means to immerse by flooding, to overwhelm with water. But since this secondary sense is rare, it seems to me that we have no right to expound by it Christ's commission to his disciples. Since he used the word βαπτίζω without explanations, he must be understood to use it in its ordinary sense. When he said, "Go and baptize," he must have meant, "Go and immerse by dipping," because this is the plain and natural sense of the word, and an ordinary person would assign to the word no other sense. Custom may conceal the abuse of selecting a secondary sense; but any one may detect it by applying a similar method of interpretation to any other word. Had our Lord used the word βάπτω instead of βαπτίζω, would his ministers have been justified in acting upon its secondary sense to dye, instead of its primary sense to dip? If he had said, "Go and dip all nations," might they have proceeded to dye all nations, because βάπτω means to dye as well as to dip? If not, why may they cover with water, instead of immersing in water, because βαπτίζω has sometimes the former sense, though it generally has the latter? The word has also, according to Dr. Halley, a third subordinate sense, *i. e.* to cover with earth, or to bury in ruins. Why, then, may not Christians substitute for immersion in water, covering with earth, since the word is said to have that meaning as well as covering with water?[1]

[1] "A body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized."—*Halley*, p. 347.

Another zealous author gives forty-five senses of the words "baptize" and "baptism;" among which are, daubing with paint, ornamenting with a needle, and oppressing with taxes.—*Thorn*, p. 114. So that, if this doctrine be received, that, in interpreting a command, we may select any sense of the word employed, however rare, the author might expound the command to mean, "Go ye and teach all nations, daubing them with paint, ornamenting them with a needle, or oppressing them with taxes!"

If our Lord had said, "Go and disciple all nations, circumcising them," his disciples might have gathered armies to destroy the heathen nations, because the word מוּל, "to circumcise," means sometimes to destroy or cut off (see Psalm lviii. 7; xc. 6; cxviii. 10–12); or because we may find the word περιτέμνειν, "to circumcise," meaning sometimes to cut off, or to hem in all round, as a body of soldiers. If these interpretations would have been inadmissible, the reason would have been, that when our Lord used, without further explanation, any word to express his will, the ordinary, and not any extraordinary, sense of the word, must be preferred. Many errors are sustained by the practice of substituting extraordinary senses of words for the ordinary senses, in the interpretation of Scripture. When the Scripture says that "the Word was God," the Unitarian sustains his denial of the deity of Christ by understanding it to mean he was a hero-god, as Moses was called a god to Pharaoh. And when the Scripture says that "the wicked shall go away into everlasting punish-

ment" (Matt. xxv. 46), some say that the punishment of the wicked is limited in duration, because the word αἰώνιος, "everlasting," may sometimes mean merely lasting.

But even should this secondary sense of covering with water be admissible, it would not justify the ordinary custom of sprinkling, instead of immersing, the applicants for baptism. In all cases, as we have seen, βαπτίζω means to immerse by dipping or by overwhelming. Dr. Halley, Mr. Godwin, and Mr. Wilson, all acknowledge this meaning; and the citations from Greek authors suggest no other. The baptized shore, the baptized cattle, the baptized soldiers, were completely submerged. Although they were not plunged into water, the water completely buried them; and no instance is adduced in which any baptized person or thing was not submerged; so that a person washed all over by the application of water to different parts of the body successively, would be no more baptized in this secondary sense of overwhelming, than in the primary sense of dipping. To be baptized, a person or thing must be, according to all the instances adduced without exception, submerged, buried in water; and no other application of water than that which submerges is any fulfilment of the command to baptize. If, therefore, the secondary sense of the word βαπτίζω be admitted as applicable to the commission given by Christ to his apostles, it could not be acted upon. For since it it is impossible for the Christian minister to immerse converts by overwhelming, as the tide

immersed the shore or the torrent immersed the soldiers, still the only practicable mode of fulfilling our Lord's command would be to immerse by dipping. If it were within our Lord's meaning that a torrent or flood might be brought upon the applicant for baptism so as to bury him, this would be so much more difficult than immersing in any bath or stream by dipping, that it could not be contemplated as the act intended generally by the commission.

This latter argument would, indeed, be met if it could be shown that the word βαπτίζω has in the New Testament yet a third sense *not found in classical usage*, namely, that of washing, whether by sprinkling or otherwise, without immersion.[1] The passages cited in support of this sense, Mark, vii. 4, Luke, xi. 38, 1 Cor. x. 1, 2, Heb. vi. 2, ix. 10, all fail to prove it.

That in Mark is as follows, "*For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they baptize themselves they eat not.*"[2] As all the Jews could not, it is said, immerse the whole body every time that they came from the market, baptism here must mean simply washing. "This is best explained, 'Unless they wash their bodies,' in opposition to

[1] Some pædo-baptist lexicographers and commentators give the word this third sense of washing; but as they have derived it wholly from certain passages in the New Testament which are palpably misunderstood, their authority cannot be adduced in the argument. They give that sense as theologians, not as scholars.

[2] Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσι.—Mark, vii. 3, 4.

the washing of the hands before mentioned, in which, however, is not implied immersion."—*Bloomfield.* Since it is said in the third verse that the Jews would not eat without first washing their hands, but that when they came from the market they baptized, it is plain that the baptism was different from the washing of the hands. The washing was always necessary, but when they had been in the crowd, where the danger of ceremonial defilement was greater than elsewhere, they baptized. What, then, was this baptism which was not the washing of their hands? Dr. Gill, maintaining that the mention of "all the Jews" in the third verse is incidental, and relates to the statement contained in that verse alone, interprets the 4th verse of the Pharisees alone; and answers the question thus: "The Scribes and the Pharisees when they came from the market or from any court of judicature, immersed themselves all over in water," according to the true sense of the word βαπτίζω here used: for, "If the Pharisees touched but the garments of the common people they were defiled and needed immersion, and were obliged to it. Hence, when they walked the streets, they walked on the sides of the way that they might not be defiled by touching the common people. Wherefore, they eat not except they wash or immerse themselves in water, as well as used טבילת ידים, immersion of the hands." Grotius gives this answer: "With greater care they purified themselves from contact with the market, not merely by washing their hands, but by immersing

their bodies." And Dr. Halley answers: "The Pharisees as early as the time of our Lord practised immersion after contact with the common people."—*Halley*, p. 379. "Admitting that the custom ascribed to the Pharisees by Maimonides of immersing themselves whenever they were polluted by the touch of the common people, prevailed as early as the time of our Lord, we may explain consistently with the doctrine of our baptist brethren the baptism of the Pharisees in coming from the market."—*Ibid.* p. 377.

But if the passage refers to all the Jews, then the טבילת ידים "the immersion of the hands," and not the immersion of the whole body, is intended. On this point I am happy to quote the candid admission of an able writer: "I know not whether our baptist friends will regard as a concession, what all ought to acknowledge, that the two kinds of ablution, the pouring of water upon the hands and the dipping of them in it, might have been intended in the Gospel of Mark, where the former is called 'washing the hand to the wrist,' and the latter 'baptizing.'"—*Halley*, p. 376.

The passage in Mark continues as follows, "*And many other things there be which they have received to hold, as the washing* (*βαπτίσμους*) *of cups and pots, and of brazen vessels, and of tables*" (*κλινῶν*). Is it possible that they washed their *klinæ*, or "couches," as the word *κλίναι*, here rendered "tables,"[1] ought

[1] The word *κλίνη* means "a couch," and is so translated wherever else it occurs in the New Testament, Matt. ix. 2–6; Mark, iv. 21; 30; Luke, v. 18; viii. 16; xvii. 34; Acts, v. 15; Rev. ii. 22.

to be translated? "These (couches) were to be washed when they received any defilement, and that by immersion. Their canon runs thus: 'מטה, a bed that is wholly defiled, if הטבילה he dips it part by part, it is pure.' Again, 'If בו את חמטה הטבילה, he dips the bed in it (the pool of water), although its feet are plunged into the thick clay (at the bottom of the pool), it is clean.'"—*Dr. Gill.* But although it appears from this extract that the Jews immersed the frames of their beds in water, it is probable that the couch itself, and not its frame, is here expressed by κλίνη. "Orientals sit or recline on a divan or sofa, that is, a part of the room raised above the floor. The divans frequently serve the purpose of a bed, with the addition of two thick cotton quilts, one of which, folded double, serves as a mattress or as a covering."—*Calmet's Dict.* art. 'Bed.' "The more wealthy classes sleep on mattresses stuffed with wool or cotton, which are often no other than a quilt thickly padded, and are used either singly or one or more placed upon each other."—*Kitto's Cyclopædia,* 'Bed.' These beds were light and small; for we find, in the narrative of Matthew, a paralytic man brought to Jesus in his bed (Matt. ix. 2); and this man, when cured, was desired to take up his bed, and go with it to his house, Matt. ix. 6: see also Luke, v. 18, 24; Acts, v. 15. It was this which would be defiled by the touch of the defiled person, and would therefore need immersion. "The Jews were undoubtedly most careful and particular in thoroughly washing the drapery and

covering of their seats; and if any one will take the trouble to study the various pollutions of beds and couches, as they are described in Maimonides and the Talmudic tracts, he must, I think, in candour admit, that these articles of furniture were in some instances immersed in water."—*Halley;* p. 383. In this passage, therefore, there is no reason to doubt that baptism means immersion.

The next passage cited to prove that baptism does not always mean immersion is the following: "*And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. And when the Pharisee saw it, he wondered that he had not first baptized himself before dinner.*"[1] As the expression "to wash" would generally mean the whole body, but under some circumstances might mean to wash the hands, so the word *βαπτίζω*, which generally means to immerse the body, may here mean to immerse the hands. "There were, I admit," says Dr. Halley, "two modes of washing the hands observed by the Pharisees; one by pouring, נטילת ידים, and one by dipping, טבילת ידים; and if our Lord had been subject to the greater defilement, and his disciples to the less, the washing expected from our Lord might have been more complete than that of his disciples."—*Halley,* p. 375. As the immersion of the hands might be termed baptism in Mark, vii. so it may be here; and baptism still means immersion.

In the 10th chapter of the First Epistle to the

[1] "Οτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.—Luke, xi. 37, 38.

Corinthians, the Apostle Paul has used these words: "*Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea,*" 1 Cor. x. 1, 2. The argument of the apostle is as follows: As the Israelites had been baptized unto Moses, so the Corinthians had been baptized unto Christ; and as many of the baptized Israelites perished in the wilderness through their rebellion, so might the baptized Corinthians fall too: hence he urged them to beware. In this passage, therefore, there is a comparison between the baptism of the Israelites and the baptism of professed believers. The Israelites had descended into the Red Sea; there they were "*under* the cloud," and "passed through the sea;" and therefore the cloud and the sea together buried or immersed them, till they were victorious on the opposite shore of the sea. They might or might not be wetted by the cloud and the sea; what was essential to the baptism was, to be covered by them. As Dryden speaks of a person being "immersed in a wood," so Paul speaks of the Israelites being immersed in the cloud and sea, because the cloud and sea covered them. While the cloud descended behind the long column of the Israelites, involving the Egyptians in darkness, it spread over their heads along the deep avenue of the sea, throwing its light in front of the advancing host, Exod. xx. 19, 20. Now just as they descended into the sea, and were buried by the sea and by the cloud,

and then emerged from them, so the Corinthians had descended into the waters of baptism, had been buried by them, and then emerged. The comparison shows with sufficient distinctness that both the earlier and the later baptism, the national baptism and the baptism of the Christian converts, had been an immersion.

In the 6th chapter of the Epistle to the Hebrews, the Apostle gives to the Christians whom he addressed the following exhortation: "*Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment,*" Heb. vi. 1, 2. In this passage "the doctrine of baptisms," being classed with the elementary doctrines of the Gospel, must be the doctrine of Christian baptism, and not of any Jewish baptisms unconnected with Christian doctrine. "That the Christian rite is included among the baptisms here mentioned is evident from the instruction (or doctrine) being part of the first lessons of Christianity."—*Godwin*, p. 121. Grotius understands the doctrine spoken of to be the doctrine of the necessity of a double baptism, interior and exterior.[1] "Storr supposes βαπτισμῶν to be used here in a kind of distributive sense, so that the sentiment is 'the doctrine that every believer must be baptized.'"—*Stuart*.

[1] "Doctrina de duplice baptismo interiore et exteriore."

We have before proved baptism to mean immersion, and this passage leaves that truth unaffected.

Lastly, in Heb. ix. 10, we read as follows: "*Which* (tabernacle) *has been a figure or type up to the present time, in which* (time) *are offered both gifts and sacrifices that cannot make the worshipper perfect as pertaining to the conscience:* (being) *only, in addition to meats, and drinks, and divers baptisms, carnal ordinances imposed until the time of reformation.*"[1]

Under the law, various immersions were ordered, —immersions of the priests before they officiated in the temple (see Hammond on Matt. iii. 1); immersions of persons, Lev. xiv. 8; xv. 5, 13; xvi. 26, 28; xvii. 15, 16; xxii. 6; Numb. xix. 7, 9, 19; immersions of clothes, Lev. xiv. 8; xv. 13; Numb. xix. 7, 10; xxxi. 24; immersions of the hands and feet, Exod. xxx. 19; immersions of vessels, Lev. vi. 28; immersions in a mixture of water and blood, Lev. xiv. 6.[2] These different immersions are here called

[1] "Ητις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, μόνον, ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.—Heb. ix. 9, 10.

Ἐπὶ βρώμασι, &c. "Ἐπὶ marks accession, or addition to something already mentioned, Matt. xxv. 20, 22; Luke, iii. 20; xvi. 26; 1 Cor. xiv. 16; Eph. vi. 16; Col. iii. 14; Phil. ii. 27."—*Robinson's Lex.* "Ἐπὶ must not be translated 'in,' but with the best commentators 'besides,' or 'with.'"—*Bloomfield.*

[2] The word רָחַץ, used in most of these places, means, it is true, "to wash," as well as "to bathe," and is variously rendered in the Sept. Version by λούω and νίπτω, but it sometimes means simply "to bathe," as Exod. ii. 5; and the circumstances show that it

"divers baptisms;" and thus, again, we see that baptism is immersion.

There are two other places, in the Apocrypha, where the word occurs with the same signification of immersion.

The first is Ecclesiasticus, xxxiv. 25: "*He that baptizeth himself after the touching of a dead body, βαπτιζόμενος ἀπὸ νεκροῦ, if he touch it again, what availeth his washing?*" τῷ λουτρῷ αὐτοῦ. Ἀπὸ is sometimes used as a preposition of time, signifying after doing anything.—*Don.* Thus we read, γενέσθαι ἀπὸ δείπνου, "to be after supper;" πίνειν ἀπὸ τοῦ σιτίου, "to drink after eating:" see Matthiæ, prep. ἀπὸ. Βαπτίζεσθαι ἀπὸ τοῦ νέκρου, "to be baptized after the touch of a dead body," is a similar form of expression. And that the baptism is here an immersion is plain, for λουτρὸν is an immersion, and the baptism is here called a λουτρὸν; or ἀπὸ may express deliverance from any state, as ἐῤῥαντισμένοι ἀπὸ συνειδήσεως πονηρᾶς, "sprinkled from an evil conscience," Heb. x. 22; βαπτίσθητε τὴν ψύχην ἀπὸ ὀργῆς.—See Godwin, p. 92.

The second is in the 12th chapter of the book of Judith. When an immense Assyrian army, under the command of Holofernes, lay encamped near the city of Bethulia (Judith, vii. 1–4), Judith, a woman of

means also "to bathe" in the passage above quoted. So also the word טָבַל, used for washing of clothes, is used in the vast majority of cases, if not always, for their immersion. The washing of the clothes was as necessary as the washing of the body, for the legal purification of the person, Lev. xvi. 26, 28, &c. &c.

that city, of determined courage, entered the Assyrian camp with intention to kill the general, x. 9–23. Having been received by him with much honour as a person of wealth, beauty, and sense, she had a tent assigned to her. "She slept till midnight, and she arose when it was toward the morning watch," xii. 5. The terms by which the old Hebrew divisions of the night were characterized are,—the first watch, the middle watch, and the morning watch. "The first extended from sunset to ten o'clock; the second, from ten at night till two in the morning; and the third, from that hour till sunrise."—*Kitto*, "Watch." About one o'clock, therefore, she sent to Holofernes, saying, "Let my lord now command that thy handmaid may go forth unto prayer," xii. 6. Holofernes having given orders that the sentinels should not stop her, "*She went out in the night into the valley of Bethulia,* καὶ ἐβαπτίζετο ἐν τῇ παρεμβολῇ, ἐπὶ τῆς πηγῆς τοῦ ὕδατος, *and baptized herself at the fountain of water in the camp,*" xii. 7; vi. 11; vii. 3. By her association with idolaters, she judged herself to be ceremonially defiled. Long after this the Apostle Peter thus expressed the Jewish belief to Cornelius and his friends: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation," Acts, x. 28. For one who was thus defiled, the law enacted, "On the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even," Numb. xix. 19. The

other legal sprinklings she could not secure, but she might bathe in the fountain of Bethulia. And she who had sought the camp of the enemy to take the general's life did not want courage for that midnight walk. Attended, doubtless, by her servant, she passed the sleeping army, her object being "in umbroso fonte lavari," (*Ovid, Fast.* iii. 12), "to bathe in that fountain."[1] It was the hour of deepest darkness and most universal sleep—no sentinel could leave his post, no movement disturbed the silent camp. And in the darkness of the night, and in the solitude of the lone valley, which was only broken by the presence of her faithful attendant, she washed away by immersion the ceremonial defilement which she had contracted. "So she came in clean," xii. 9. Since it was necessary to obtain ceremonial purity that her entire body should be washed, we may be sure that she would accomplish it by dipping in the water, since this was by far the most expeditious and convenient mode; and this is properly expressed by ἐβαπτίζετο.

It affords further confirmation of the fact that βαπτίζω means to immerse and not to sprinkle or pour out, that it is always found with a different construction from that of words which have these latter meanings. We find the words "to sprinkle," "to pour out," הִזָּה, זָרַק, ῥαντίζω, ῥαίνω, προσχέω,

[1] A fountain may form a pool suitable for bathing as that mentioned by Cicero, "Fons aquæ dulcis cui nomen Arethusa est, incredibili magnitudine, plenissimus piscium."—*Cicero in Fac.* "Fons."

in construction with the preposition *upon*, עַל, ἐπὶ, never with the preposition *in*, בְּ, ἐν, and, on the contrary, we find the word βαπτίζω in construction with the preposition *in*, ἐν, and never with *upon*, ἐπὶ.[1]

Since we never find the expression "to sprinkle," or "pour in," but often "to sprinkle," or "pour on," and never find the expression "to baptize on," but often "to baptize in," it is apparent that to baptize is not the same thing as to sprinkle or to pour. If we understand baptism to be sprinkling, this diversity of construction is unaccountable; but if baptism be immersion, the reason is plain.

All the passages containing the word βαπτίζω adduced by pædo-baptist authors, without a single exception, either prove that baptism means immersion, or are fully consistent with that sense. But the establishment of this fact has been skilfully turned into an argument against the immersion of believers. For the immersion expressed by βαπτίζω has been declared by some to be so complete and lasting that it would involve destruction of life, and is therefore unfitted for a religious rite. "Βαπτίζω," it is said, "denotes 'to put or keep under water for

[1] The following passages will sufficiently illustrate this fact. Instances of הִנִּיחַ עַל, Lev. vi. 27; xiv. 7; xvi. 15; Isa. lxiii. 3. דָּבַק עַל, Exod. xxiv. 6, 8; xxix. 16, 20; Lev. i. 5. 11; Ezek. xxxv. 25. Ῥαντίζω ἐπὶ, Lev. vi. 27; Numb. xix. 13, 20. Ῥαίνω ἐπὶ, Exod. xxix. 21; Lev. viii. 11; xvi. 14, 15, 19; Ezek. xxxvi. 25. Προσχέω ἐπὶ (דָּבַק עַל), Lev. i. 5; vi. 32; viii. 18; ix. 12, &c.

a considerable time,' and would be inappropriate to a transient dipping." Hence some would translate the word generally in the New Testament by the English word "to purify." Before this new sense be adopted, we must have proof of the assertion which has mainly led to it, that baptism means a lengthened immersion; but let any one consider the following passages, and he will perceive that it may just as well express an immersion which is transient.

I will first recall the Sibylline verse recorded by Plutarch in his life of Theseus:—

Ἀσκὸς βαπτίζῃ, δῦναι δὲ τοὶ οὔ θέμις ἐστὶ,
A bladder thou mayst dip, but canst not sink.

The sense given by Liddell and Donnegan to δύνω is, 1st, "to enter into," and 2dly, "to sink in." Langhorne translates the verse thus:—

"The bladder may be dipped, but never drowned."

Mr. Godwin more accurately, "A bladder thou mayst be baptized, but it is not thy destiny to enter in." In this, as in other cases, it is clear that the baptism was an immersion; and secondly, that the immersion was opposed to sinking, was transient and not lasting, like the immersion of a bladder, which would, if submerged, immediately rise to the surface. As an inflated bladder might be submerged, but would not sink,—specifically lighter than the water—so Athens might be immersed in calamity, but would not sink in it. When the sun

descends beneath the horizon, it is said δύνειν. Homer said of Neptune, Λίπε λαὸν Ἀχαϊκὸν Ἐννοσίγαιος, δῦνε δὲ πόντον ἰών, *Iliad*, o. 219, "Neptune left the Greeks, and entered the ocean;" where the word δύνω expresses his descent towards the depths of the sea. And in the Septuagint translation of Exod. xv. 10, we read, Ἐδυσὰν ὡσεὶ μόλιβος ἐν ὕδατι, "they sank as lead in the water." The immersion, then, of Athens was transient, and not continued.

Of a river in Cappadocia, Strabo says, "When one casts a dart from above into the channel, the force of the water presents so much resistance that it is with difficulty baptized." If the dart had been specifically heavier than the water, it would have been plunged to the bottom without difficulty; it was therefore specifically lighter, and consequently would speedily, when immersed, rise again to the surface, and the baptism was therefore momentary. When Hippocrates says, "He breathed as persons breathe after being baptized," he speaks of an immersion which could not be longer than the time during which a person could hold his breath. Josephus says of the murderers of Aristobulus, "Continually pressing him down, and baptizing him, as in sport, while he was swimming, they ceased not till they had completely suffocated him." If the word "baptize" meant of itself a permanent immersion, why was it necessary for the historian to say that they ceased not from baptizing him till he was drowned? A single act of baptism would have been his death. And if baptism meant more than a

momentary immersion, how could they baptize him "as in sport?" If they held him under water till he was drowned, the murder would have been manifest, but if one after another immersed him for a moment, allowing him no time to breathe, they might seem to be amusing themselves, and not to intend his death; the immersions were therefore momentary. The immersions, likewise, of Naaman, who "baptized himself seven times in the Jordan," (2 Kings, v. 14), were momentary. When Josephus says that hyssop was "baptized into spring water," with a view to sprinkle unclean persons, he must mean a transient immersion. When Plutarch says, "Baptize thyself into the sea;" Heliodorus, "Baptize into the lake;" and Hippocrates, with reference to the preparation of a blister, "Baptize it into milk," these authors mean by baptism transient and not permanent immersion: and the Roman general, who, "baptizing his hand in blood, wrote an inscription upon a trophy," speedily drew his hand out of the blood that he might write with it. In all these cases baptism means transient immersion; and in the other cases generally where the word occurs, it does not seem to me to express more of itself. When a ship is baptized at sea by the weight of its cargo, it remains indeed under the water, but the baptism merely expresses its submersion. So when soldiers were baptized in their armour they would be drowned, but the baptism and the consequent drowning were distinct facts. Indeed, I can find no instance where the word of itself expresses the

continuance of the submersion; and till such proof is afforded, I must continue to think that "to baptize" is merely "to immerse."

If it could be shown that the word βαπτίζω generally means "to place under water permanently," still all allow that it sometimes means a transient immersion, and, therefore, as our Lord could not command baptism in the former sense, we must understand him to command it in the latter sense. Even then it would be much more reasonable to translate it by the word "immerse" than by the word "purify," to give it a sense which it has sometimes, than a sense which it cannot clearly be shown to have in a single place. Still immersion alone would appear to be its meaning.

Yet upon this fragile foundation has been built an ingenious and elaborate argument to prove that it means "to purify." "Βαπτίζω, as a religious term, means neither to dip nor sprinkle, immerse nor pour, nor any other external action in applying a fluid to the body, or the body to a fluid, nor any action which is limited to one mode of performance; but as a religious term it means at all times 'to purify, or cleanse.' . . . In this usage it is in every respect a perfect synonyme of the word καθαρίζω."—*Beecher*. I am unable to assent to this conclusion, for the following reasons among others. 1. It is unnecessary, because the classical sense of βαπτίζω much more completely meets all the facts of the case. 2. There is no positive evidence for this derived sense, and the alleged probabilities seem to

me improbabilities. 3. Had our Lord meant to command his disciples to purify men, he would have used the word καθαρίζω (which is declared to be a perfect synonyme, and which is unequivocal) rather than have selected a term which he knew the vast majority of men must understand in another sense. 4. A command to purify men must either refer to ritual defilement or to moral defilement. There is no ritual defilement recognised in Christianity, and therefore the command must refer to moral defilement. But men are purified from moral defilement by faith (Acts, xv. 9), and faith comes by hearing, Rom. x. 17. So that the command "to purify" is the same as the command "to make disciples;" and if the word "to baptize" meant "to purify," the two clauses in the commission, "disciple and baptize," would be tautological. 5. There are no other places in Scripture where men are said to purify other men: this is the work of God. In six places where the word καθαρίζω is used with reference to spiritual cleansing, the act is expressly ascribed to God, Acts, xv. 9; Eph. v. 26; Tit. ii. 14; Heb. ix. 14; 1 John, i. 7, 9. In three places men are urged to cleanse themselves, Matt. xxiii. 26; 2 Cor. vii. 1; James, iv. 8; but never once are Christian ministers urged to cleanse others. 6. The legitimate inference from this interpretation would be that there is no external baptism appointed. For if to baptize means to purify, the command to purify must necessarily mean to purify the heart, there being no ritual purification in Christianity, and,

therefore, neither the commission given to the apostles, nor any other precept, enjoins any initiatory rite whatever, and external baptism vanishes from the list of Christian duties.

Here let us recall a remark of Hooker, which has much truth in it: "I hold for a most infallible rule in expositions of Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth, or would do, the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing."—*Polity*, Book v.

This interpretation, therefore, of βαπτίζω seems to me as untenable as the rest. And here let me notice the evidence that baptism means immersion arising from the various and opposite interpretations put upon it by the advocates of sprinkling. All the best scholars agree that it often has the meaning of immersion, this sense unites all suffrages; but when pædo-baptist authors, with the task before them of defending the prevailing custom, set themselves to establish some other meaning, we find the widest discrepancy in men equally learned and excellent. Some say that the word means less than immersion, and some more; some that it means to wash, and that immersion is more than is required; some that it means to keep under water a considerable time, and that immersion is less than is required. One contends that it means the application of water in

any way; another that it means to purify or cleanse, without any application of water. Do not these vast discrepancies in the judgments of learned men, when they attempt to attach any other meaning to the word than immersion, combined with their general acknowledgment that it has the sense of immersion, prove that this is its true meaning? When the disciples heard our Lord say, "Go ye and disciple all nations, baptizing them," could they attach to the term baptism any other meaning than immersion, and are we at liberty to introduce any other?

On the whole, there is abundant evidence that the words *βαπτίζω*, *βαπτίσμα*, and *βαπτισμος*, mean, in their ordinary signification, "immersion by dipping:" and although they sometimes mean immersion by overwhelming, there is no evidence whatever,—not one solitary passage, adduced from a single Greek author, sacred, Hebraistic, or classical,—not one sentence in the whole compass of the Greek language, to show that they ever mean any washing which is less than complete immersion. The most prodigal and devoted efforts of the ablest and best pædobaptist scholars to prove that the words mean something else than immersion have only established beyond all doubt that immersion is their single and exclusive meaning. Had, therefore, our Lord meant his ministers to sprinkle, or partially to wash, those who wish to profess their faith in him, he would have used, in his commission, the word *ῥαντίζω*, "to sprinkle," or the word *νίπτω*, "to wash," or some other equivalent words. But, since he used the word

βαπτίζω, "to immerse," saying to them, "Go ye and make disciples of all nations, immersing them unto the Name of the Father, and of the Son, and of the Holy Ghost," he has ordained that every believer in him should confess his repentance, his faith, and his discipleship, by immersion unto that holy Name.

SECTION II.

WE MAY LEARN FROM THE BAPTISM OF JEWISH PROSELYTES THAT BAPTISM IS IMMERSION.

When our Lord commanded his disciples "to go and disciple all nations, baptizing them," they had been already in the habit of baptizing. For we read of the disciples of John, "They came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him," John, iii. 26. And the evangelist added, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee," John, iv. 1–3. As he indicated then no change in their practice, it would continue what it had been before; and, as no earlier directions respecting the rite are recorded, but it is simply stated that they baptized, we have reason to think that they administered the baptism to which as Jews

they were accustomed. The simple record that they baptized must be understood to declare that they did so according to the common recognised practice. The use of the word "baptize," as of a term generally known, and which called for no explanation, proves that it must be understood in its common sense. Had the external act of baptism, when that rite was administered by the apostles, differed materially from the external act of baptism as practised by the Jews, the difference would have been explained to prevent mistake in successive generations. And since there is no explanation whatever, we may conclude that the apostles administered baptism after the manner of the Jews.

This being premised, we may infer that baptism is immersion from the baptism of Jewish proselytes.

In his annotations upon Matt. iii. 1, Dr. Hammond, describing the Jewish washings, states the first sort to be that of the priests, who washed their whole bodies before going into the temple to minister; and adds, "A second sort was the washing of the proselytes. . . . These men were admitted by the Jews not only by circumcision, and while the temple stood by sacrifice, but also with this ceremony or solemnity of washing, *i. e.*, ablution of the whole body, done solemnly in a river or other such great place or receptacle of waters." This practice was probably founded on the following law in the Mosaic code: "The clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on

the seventh day he shall purify himself, and wash his clothes, *and bathe himself in water*, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the congregation, because he hath defiled the sanctuary of the Lord," Numb. xix. 19, 20. It would be strange and unaccountable if the law that was binding on a native Jew were not also binding on the Gentile proselyte. Can it be supposed that a Jew, until purified, was excluded from the society of his countrymen, and from the religious privileges which were his birthright, on account of a single act producing ceremonial defilement; and that the Gentile who had often done the same thing was not excluded also until purified in the same way? Would a Jew require this purification after merely touching the unclean Gentile before restored to his religious privileges, and would the unclean Gentile be admitted without this purification to participate in them? The supposition is most unreasonable. Not only is it contrary to the spirit of the Jewish people and to the design of their ceremonies, but it is opposed to the express injunction of the law, which required that the Gentile should be treated as the Jew: "One law and one manner shall be for you and for the stranger that sojourneth with you," Numb. xv. 16.—*Godwin*, p. 72. Now as the Gentile must be bathed in order to be admissible into Jewish society, we can easily see that he would be required to do this before witnesses, without which his legal purification could not be known, and under these circumstances it was most

natural that he should be baptized by the priests. The Mosaic law thus affording strong presumptive evidence that the Jewish proselyte was baptized or bathed, we find the fact confirmed by Jewish writers. "About the year of our Lord 220, the Mishna or Repetition, which constitutes the text of both Talmuds, was composed by Rabbi Jehudah Hakkodesh. According to the Jews it consists of traditions which had descended uncorrupt from Moses, and could thus rightfully claim Divine authority."—*Wilson*, p. 190. In this work is the following passage: "As to a proselyte who becomes a proselyte on the evening of the Passover, the followers of Shammai say, *Let him be baptized* (טובל), and let him eat the Passover in the evening."—*Ibid.* p. 190. Jewish tradition informs us that Rabbi Shammai flourished about forty years before the advent of our Saviour; but whether that tradition be accurate or not, we know that the compiler of the Mishna, in the beginning of the third century, found proselyte-baptism already an established custom among the Jews; and we find that the right of the proselyte to receive the Passover on the same day that he was baptized had been even then a subject of ancient controversy among his learned countrymen of previous generations. Some give the Mishna an earlier date: "That the Mishna was arranged in the second century, and contains the traditions of the Elders prevalent in the time of our Lord, there can be no reasonable doubt."—*Halley*, p. 133. "Dr. Prideaux considers the date of the Mishna to be about A.D. 150; Lardner, 180; Light-

foot, 190. Rabbi Judah Hakkedosh, its reputed compiler, is said by Wagenseil to have died about 190, or according to others, 220."—*Halley.* "In the Jerusalem Talmud, compiled in the close of the third century, sundry statements are made concerning the baptism of proselytes. In the Babylonian Talmud, compiled in the sixth century, it is said our ancestors did not enter into covenant save by circumcision, baptism, and the sprinkling of blood; therefore the proselytes enter into covenant in the same manner." —*Godwin,* pp. 73, 74. "The Babylonian Talmud supplies full and indisputable testimony to proselyte-baptism. . . . In the Gemara we read, 'As to a proselyte who is circumcised but not baptized, what of him? He is not a proselyte until he is circumcised and baptized.'"—*Wilson,* p. 189. "In accordance with both Talmuds is the testimony of Maimonides, the great authority in Jewish customs: 'Whenever,' he says, 'a heathen will come and be joined to the covenant of Israel, . . . voluntary circumcision, baptism, and oblation, are required of him. Abundance of proselytes were made in the days of David and Solomon, before private men; and the great Sanhedrim . . . would not cast them out because they were baptized.'"—*Halley,* p. 126.

These considerations and testimonies go far to show that the baptism of proselytes was practised by the Jews in the time of our Lord, and that their baptism was immersion. The verb employed by the Mishna to express their baptism was טבל, which generally, if not always, means "to dip." "Professor Stuart affirms

it to be 'on all hands conceded that so far as the testimony of the Rabbins can decide such a point, the baptism of the proselytes among the Jews was by immersion.'" — *Wilson*, p. 205. And Dr. Halley says: "I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever; for that proselytes were baptized in a confluence of waters sufficient to cover the whole body, we learn from the Talmud and from Maimonides."—*Halley*, p. 393.

It has been thought by some that the Jewish baptism being founded on the command which obliged the unclean person to bathe himself before he was esteemed clean (Numb. xix. 19), was performed in secret by the person himself, there being no publicity and no officiating priest. But the best authorities appear to contradict this opinion. Mr. Horne states that the baptism must be performed in the presence of at least three Jews of distinction.—*Horne*, iii. p. 260. Calmet intimates that it was not performed by the person himself, for he says: "They gave him baptism by plunging his whole body into a cistern of water by one immersion. This ceremony being a judicial act, was to be performed in the presence of three judges."— *Calmet*, "Proselyte." "The manner of baptism among the Israelites was this: 'It was not performed but in the presence of triumvirs or three men, . . . who were Israelites of the purest blood. It was their business not only to take care that everything was duly performed, and to testify concerning their due performance, but further to instruct the

person to be baptized concerning some precepts of the law. It was unlawful to administer baptism but in a natural current or collection of waters, as a river, lake, fountain, because, according to them, none could be duly baptized in water fetched from any place and received in artificial receptacles. The entire body was to be plunged at once; for if but the tip of a finger was undipt, such a person was accounted to remain still in his uncleanness. Yet it was not necessary that the person to be baptized should put off all his clothes, provided they were such as the water could easily penetrate."—*Witsius,* iv. 16, § 5.

As the Jews therefore baptized by immersion, and the apostles were ordered by our Lord to baptize, without any further explanation of the word, they certainly must have understood the command to enjoin immersion, and did accordingly immerse the converts.

SECTION III.

WE MAY LEARN THAT CHRISTIAN BAPTISM IS IMMERSION FROM THE BAPTISM OF JOHN.

When John began to preach he found immersion to be one initiatory rite by which the Jews admitted converts to the ordinances of their religion, and when he began to baptize he would naturally adopt their baptism. Since the Jews immersed their proselytes in token of his complete purification from heathen defilement, John would immerse his disciples in token of their complete renunciation of all sin. As immersion, the most significant mode of washing, was in use among the Jews, John, who preached a more complete repentance and reformation than they, would not adopt sprinkling, which was a much less significant mode of washing, especially with a people so habituated to the use of symbols, and attaching so much value to them.

The narratives of John's ministry show that he did what it might have been previously supposed that he would do. When the evangelists call him

the Baptizer, and relate that he baptized, without explaining these words, it is evident that they used them in the sense in which they were generally used by their countrymen. As any Jew of that day, when he said that any proselyte was baptized, meant that he was immersed, so, when the evangelists, who were Jews, record that the disciples of John were baptized, they must mean that they were immersed. Had John sprinkled instead of immersing, his disciples must have asked the reason of his abandoning the significant practice of their country. Those, also, who did not imbibe his doctrine must have taken occasion from it to condemn his innovation. In John, iii. 25, we read, "Then there arose a question between some of John's disciples and the Jews about purifying." Such questions respecting their ritual were subjects of continual discussion among the Jews. And can we imagine that if John had sprinkled his disciples while the Rabbis immersed theirs, that this would not have led to much debate? But neither the enemies of John, nor his disciples, nor the Jewish historians of his ministry, animadverted in the least on his mode of washing. All is profound, unbroken silence on the subject: and the evangelists, in simply recording that John baptized, without giving any explanation of a word which every one understood, have proved that he baptized as all his countrymen baptized—by immersion.

Several statements in the narratives of the ministry of John confirm this conclusion. In John, iii. 22, 23, we read, "*After these things came Jesus and*

his disciples into the land of Judæa, and there he tarried with them, and baptized. And John, also, was baptizing in Ænon, near to Salim, because there were many waters there, ὕδατα πολλὰ ἦν ἐκεῖ: *and they came and were baptized.*" The place derived its name from עַיִן (*eyn*[1]) "a fountain," because the place abounded in fountains, and these forming streams and ponds, it had πολλὰ ὕδατα, "many waters." If baptism had been a sprinkling of the disciples, this reason could not have been alleged for the choice of the place, since the "many waters" would have been necessary neither for the baptism of the converts nor for the wants of the multitudes. If one thousand persons presented themselves daily to be baptized, a single barrel of thirty-six gallons would allow a quarter of a pint for each, a quantity more than sufficient for the sprinkling required by the rite. On the other hand, let us suppose that two thousand persons assembled daily to hear John preach, and each required half a gallon of water each day, the whole company would require twenty-eight barrels, containing thirty-six gallons each, or one thousand gallons in the twenty-four hours, or about forty-one gallons each hour, a quantity which any good well, or petty stream, or ample tank, would supply.

Not Ænon alone would yield this supply, but he

[1] This word עַיִן entered into the composition of the names of various places, among which were עֵין גְּדִי En-gedi, "the Fountain of the Kid," Josh. xv. 62; 1 Sam. xxiv. 1. עֵין דֹּאר En-dor, 1 Sam. xxviii. 7. עֵין מִשְׁפָּט En-mishpat, "the Fountain of Judgment," Gen. xii. 7, &c. &c.

might find it over the whole surface of the country. Let us recall the description of it by Moses: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills," Deut. viii. 7. The population which the country maintained under David and Solomon sufficiently evince its fertility. In the reign of David the result of a census was thus stated: "And Joab gave the sum of the number of the people unto David: And all they of Israel were a thousand thousand and a hundred thousand men that drew sword, and Judah was four hundred threescore and ten thousand men that drew sword," 1 Chron. xxi. 5. 1,570,000 men could not represent a less population than 6,280,000 persons. And these were maintained by a country whose superficial extent is about one-fourth of England and Wales, or about eleven thousand square miles (Kitto, p. 453), which gives 570 inhabitants for every square mile; a population whose density far exceeds that of England, Belgium, Ireland, or China,—the most populous countries of the world. During the reign of Solomon the people seem to have increased rather than diminished. "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking, and making merry," 1 Kings, iv. 20. The country must have been well watered then, and still, were there an industrious and intelligent population to avail themselves of their natural advantages, the country would be now well watered and productive.

"Palestine, from its northern latitude, is without the range of the tropical rains, and has in their stead the early and the latter rains in spring and autumn. These are generally copious, though they sometimes fail. The heaviest rains fall generally in December, which in January spread a covering of verdure over the whole country."[1] "The autumnal rains usually commence at the latter end of October or the beginning of November. During the months of November and December they continue to fall heavily: afterwards they return at longer intervals, and are not so heavy. Rain continues to fall more or less during the month of March."[2]

"Judæa is intersected throughout its whole length by a ridge of mountains, from which other and lesser branches diverge and overspread the whole country."[3] "The deep ravines of these mountains are watered by numerous streams, which arise on all sides in great abundance."[4] "The numerous smaller streams, of which the courses are indicated upon the map, at once give to Palestine the appearance of being a well-watered country; a character which it really possesses in a greater degree than most parts of Western Asia. But by far the greater number are mere winter torrents, whose beds are generally dry during the summer."[5] "The whole course of the Jordan is not above one hundred and fifty British miles to the

[1] *Encyclopædia Britannica*, "Palestine."
[2] Kitto's *Bib. Cyc.* "Palestine."
[3] *Encyc. Brit.* [4] Ibid.
[5] *Bible Maps*, by Hughes, p. 14.

Dead Sea, but it receives a number of large streams on both sides."[1] In addition to the streams and natural lakes of the country the people in their days of prosperity constructed tanks and cisterns, from which they derived much water. "There are traces in many parts of ancient and more extended, as well as more skilful cultivation, such as the remains of walls which were built to support the soil on the declivities of the hills; also of cisterns in which the rain-water was collected *and afterwards distributed in canals over the fields.*" "All the ancient accounts of Judæa accordingly agree in describing it as a rich, productive, and well-cultivated country."[2] "The ridge of chalk mountains, chiefly those containing marl, is in most places so irrigated by water, and so acted on by the sun, as to be remarkable for the luxuriant growth of the great variety of plants with which they are adorned."[3] "Fountains and streams are few as compared with Europe and America: and the inhabitants therefore collect water during the rainy season in tanks and cisterns, in the cities, in the fields, and along the highroads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller."[4]

With such copious winter rains, with numerous streams, of which some flow all through the year, and, above all, with so large a supply of cisterns and tanks as that the people could afford to irrigate their

[1] Bell's *Geography*, vol. iv. p. 186.
[2] *Encyc. Brit.* "Palestine." [3] Kitto's *Palestine.*
[4] Robinson's *Biblical Researches*, vol. i. p. 481.

fields with them, it is impossible that Ænon should have been selected by John merely to satisfy the thirst of the multitudes who resorted to him. There was not a town or village in Judæa, probably, that would not have furnished the water which was requisite to supply them. How many springs were there as abundant as the fountain of Siloam? and yet when the Roman army under Titus, ten times more numerous than the multitudes who came to hear John, was besieging Jerusalem, Josephus, who was serving in that army, thus addressed his countrymen who were upon the walls, in order to show that the Providence of God was fighting against them: "As for Titus, those springs that were formerly almost dried up when they under your power, since he has come run more plentifully than they did before; accordingly you know that Siloam, as well as all the other springs that were without the city, did so far fail that water was sold by distinct measures: whereas they now have such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also."—*Josephus, Wars,* v. ix. If the fountain of Siloam could thus supply the men, horses, and gardens, of the army of Titus, why should not each affluent of the Jordan, each fountain, well, and tank, each village in the land, supply the smaller numbers who were attending the ministry of John with water for their thirst?

This seems rendered certain by the fact that numbers equally great flocked to hear the teaching of

our Lord, or to witness his miracles, and yet that he never sought a place of many waters with a view to supply water for their thirst. When Jesus went about all Galilee, "There followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan," Matt. iv. 23–25. When he ascended a mountain in Galilee for secret prayer, and there chose his disciples, a great multitude of persons from out of all Judæa, and from the sea-coast of Tyre and Sidon, gathered together to hear him preach, Luke, vi. 12, 17–19; Matt. v. 1; vii. 1. When he was making another tour, multitudes again gathered round him, Matt. xi. 1–7. On another occasion, wherever he came multitudes flocked to hear him, Matt. ix. 35, 36. The same thing happened when he traversed Decapolis, Mark, vii. 31; viii. 1. And, again, on his descent from the mount of transfiguration he found a multitude gathered at the foot of the mountain, Matt. xvii. 14; Mark, ix. 14; Luke, ix. 37. In all parts of the country, therefore, Jesus collected multitudes like those which attended John at Ænon. On some of these occasions we hear of their wanting food, never of their wanting water. And, therefore, the idea that John was reduced to the necessity of seeking Ænon that he might supply the thirst of his followers is a mere imagination.

On the supposition of baptismal sprinkling the language of the passage under examination is unintelligible, but if John immersed his disciples it becomes plain. The immersion of some hundreds of

persons daily would require either a river like the Jordan, or the "many waters" of Ænon, since any tank or pond would soon become turbid by their entrance into it; and several pools of water instead of one would be a great comfort both to John and to the baptized converts. From this passage, therefore, we may conclude that John immersed his disciples.

Some have supposed that Ænon was chosen by John, not in contrast with other places throughout Palestine or Judæa, but in contrast with other arid parts of the desert in which he was accustomed to preach (Mark, i. 4; Luke, iii. 2, 4; vii. 24; John, i. 23); and that the water was therefore necessary for the multitudes who flocked to him. But had this been the case, though the historian might have said that there was water there, he would not have specially noticed the "many streams," the πολλὰ ὕδατα. This marked a larger supply of water than was meant for their thirst. But it is improbable that Ænon is mentioned in contrast with the wilderness. Eusebius and Jerome place it eight Roman miles south of Scythopolis, and fifty-three north-east of Jerusalem.—*Kitto*, "Ænon." In the absence of all other information on the subject, this must be held to determine its site probably; and if the testimony of Eusebius is to be accepted, the whole of Samaria, from north to south, lay between it and the wilderness of Judæa. For "that which is called the Wilderness of Judæa was the wild and inhospitable region lying eastward of Jerusalem, in the direction of the Jordan and of the Dead Sea."—*Kitto*, "Judæa."

It is, moreover, improbable that Ænon was contrasted with the wilderness, because that lay along the banks of the Jordan; and when John preached in it, he baptized in the river, Matt. iii. 1–6.

Since, then, it was chosen in preference to other places in the neighbourhood because of its waters, it is very unlikely that it was chosen to supply the multitudes with drink. This is the less likely, because the numbers which were baptized at this place were so much reduced, that the disciples of Jesus were now baptizing more than John baptized (John, iii. 22; iv. 12); so that the disciples of John were filled with jealousy, John, iii. 26.

Further: this reason for the selection of Ænon is rendered the more improbable by the circumstance that Jesus is never said to have chosen the place when he preached for their supply of water, although numbers from every part of the country flocked to him. It is a mistake to suppose that while John preached in the wilderness Jesus preached only near towns and villages. In Mark, i. 45, we read that he preached "in desert places." The miracles of the five loaves and of the seven loaves were wrought in desert places for five thousand and for four thousand men, Mark, vi. 35; viii. 4. And the cure of a demoniac was wrought in the presence of great multitudes, at the foot of the mountain of transfiguration, no neighbouring village being mentioned, Mark, ix. 14.

It is not a satisfactory reason for the choice of Ænon that John was poor, and could not obtain access to wells and tanks; some tanks and wells

were public, John, iv. 6, 7; v. 2–4; ix. 7. Our Lord was as poor as John, and John was the most popular. Jerusalem and all Judæa went out to hear him preach; Scribes and Pharisees came to him, influenced apparently by self-interest; multitudes thought that he was a prophet, Matt. xiv. 5; Mark, xi. 32. All "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not," Luke, iii. 15. To suppose that the persons who came to hear him preach could not beg or buy water in the villages of Judæa is unreasonable. Still, therefore, we have reason to conclude that John immersed his disciples, because he chose Ænon as a place in which to baptize on account of its "many waters."

As it appears, from all the considerations already adduced, that John immersed his disciples generally, so it is manifest from the narrative that he immersed our Lord. The words of the Evangelist Mark are these: "It came to pass in those days that Jesus came from Nazareth of Galilee, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην, and was baptized by John into the Jordan," Mark, i. 9. That the proper meaning of εἰς τὸν Ἰορδάνην is "into the Jordan," appears from the following instances. In Matt. xvii. 14, we read: "He falleth εἰς τὸ πῦρ καὶ εἰς τὸ ὕδωρ, into the fire and into the water." Matt. xviii. 3, "Ye shall not enter εἰς τὴν βασιλείαν, into the kingdom." Matt. xviii. 8, "It is better for thee to enter εἰς τὴν ζωὴν, into life . . . than to be cast εἰς τὸ πῦρ, into fire." Mark, ix. 22, "He hath cast him εἰς πῦρ καὶ εἰς ὕδατα, into

fire and into waters." Mark, ix. 25, "Enter no more εἰς αὐτόν, into him." John, v. 7, "I have no one to put me εἰς τὴν κολυμβήθραν, into the pool." These instances show the natural and proper meaning of the words εἰς τὸν Ἰορδάνην; and that meaning seems to me rendered certain by the uniform use of the expression in the text under consideration by Greek authors. "To plunge into the lake" is βαπτίζειν εἰς τὴν λίμνην; "to plunge yourself into the sea" is βαπτίζειν σεαυτὸν εἰς θάλασσαν; "to be plunged into sleep" is βαπτιζέσθαι εἰς ὕπνον; "to plunge the hand into blood" is βαπτίζειν τὴν χεῖρα εἰς αἷμα; and "to plunge into milk" is βαπτίζειν ἐς γαλά. These instances demonstrate that the words βαπτιζέσθαι εἰς τὸν Ἰορδάνην mean "to be plunged or immersed into the Jordan." To corroborate this fact, that Jesus was immersed in the river, Matthew says, "Jesus, when he was baptized, went up straightway out of the water," ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, Matt. iii. 16. And Mark says, "Straightway coming up out of the water (Εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος), he saw the heavens opened," Mark, i. 10.

If Jesus came up out of the Jordan, he descended into it; and it is improbable that any one should enter into a river merely to be sprinkled by a handful of its water. It is objected, that he merely descended the bank of the river to the water, and that he ascended the bank, not out of the water, but from the water, because ἀπὸ may have that sense. But the banks of the river are so low in the neighbourhood of Jericho, where John was baptizing, that we

read in Joshua, iii. 15, "Jordan overfloweth all his banks all the time of harvest." When the water is low, the banks, according to Mr. Maundrell, are not more than two yards above it; and at a ford, or where the bank was smoothed away, the ascent would be so insignificant as scarcely to be noticed. Besides, for what purpose would our Lord descend to the margin? Surely John had respect enough for the Christ, the Lamb of God who taketh away the sins of the world, whose shoe's latchet he felt unworthy to unloose, not to make him descend to the river when a small cup of water might so easily be brought to baptize him under the shadow of a tree or on the smooth grass.

When we add to these considerations, that the ordinary sense of the word βαπτίζω is "to immerse," and that the common baptism of the country was immersion, it seems to me certain that Jesus was immersed in the river, not sprinkled at its margin. And here I am happy to quote the acknowledgment of an able advocate of infant-baptism, who, while contending that εἰς may mean "at," adds, "Yet I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode."—*Halley*, p. 416.

But as our Lord had no sins to renounce, and no new life to begin, but merely received baptism to honour an ordinance of God, he would receive the ordinance in the ordinary mode. If immersion was not necessary for others, it was still less necessary

for him; if it was suitable to him who was sinless, it was much more suitable to those who were sinful. If Jesus was immersed, it was because John generally practised immersion. The immersion of Jesus proves that John's disciples generally were immersed, since the act is significant of complete repentance and renovation, which Jesus needed not, but which all others needed.

What is thus rendered probable by the baptism of Jesus the narrative states to have taken place. "*In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. Then went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan,* ἐν τῷ Ἰορδάνῃ, *confessing their sins,*" Matt. iii. 1, 2, 5, 6. Mark has made the same statement; they were baptized by him ἐν τῷ Ἰορδάνῃ ποταμῷ, "in the river Jordan," Mark, i. 5. To all these John said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you in water, ἐν ὕδατι, but he shall baptize you ἐν πνεύματι ἁγίῳ, in the Holy Ghost," Mark, i. 7, 8: see also Matt. iii. 11. "Ἐν with the name of a river," says Dr. Halley, "must, as I think, be rendered *in*, John was baptizing (I must repudiate the version '*with* the Jordan,' or '*with* its water') in the Jordan either within the channel standing at the edge, as Dr. Carson thinks, or in the stream, as I, being here a better Baptist, believe."—*Halley*, p. 416. I have already shown that βαπτίζειν ἐν means to

baptize *in*, not to baptize *with* (p. 10); and as John baptized in the river, as the ordinary meaning of βαπτίζω is to "immerse," as the Jews practised immersion, and as Jesus was immersed, it follows that John immersed his disciples generally.

Two objections are urged against this conclusion. The first has been thus stated: "At the time John was baptizing, Jerusalem, Judæa, and the region about Judæa, comprehended at least 2,000,000 of inhabitants. . . . . Let us suppose that 2,000,000 of people came under the influence of John's baptism; all these, then, according to the letter of the sacred historian, were baptized by immersion during the space of six months. We will suppose that John baptized but a tenth of the probable inhabitants of the country. . . . To have accomplished this he must have stood in the water twelve hours every day for six months, sabbaths excepted, and have dipped over head and ears and pulled up again 1280 between the rising and setting sun, about 107 every hour, and nearly two every minute. Without a miracle his garments must have rotted, his saturated flesh must have peeled from his bones, and the cold water must have caused a fatal rush of blood to his head. . . . Mr. Burt is very bold and saith, 'I question not but one minister may immerge, and raise again from the water, fifty in an hour for five hours successively.' But, after all, this would be a trifle compared with the labours of poor 'John the Dipper.'"—*Thorn*, pp. 324–327. The plain testimony of the sacred historians is, that John baptized in the Jordan, and

the simple, ordinary meaning of baptizing is immersing; and as we have seen, there are strong grounds for believing that John immersed. With this plain testimony before us too much weight must not be attached to conjectural objections, which may be grossly fallacious. There is reason to think that the assumption of 2,000,000 for the population of Judæa, excluding Samaria, Galilee, Decapolis, and a large part of Peræa, is an overstatement, considering that this province was liable to all the vexations and exactions which its Roman conquerors chose to impose upon it. But it is more important to notice exactly what the sacred historians say of this population. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins," Matt. iii. 5, 6. "And there went out to him all the land of Judæa, and they of Jerusalem," Mark, i. 5. When it is said that Jerusalem went out to him, any one would suppose that many of its inhabitants were meant, and not all; when it is added that all Judæa went out to him, it is evident that the "all" is contrasted with Jerusalem, and refers to the extent of country from which the people came, and does not express that all the population came. What the words naturally mean is, that multitudes came from Jerusalem and from all Judæa. And so the best pædo-baptist commentators have understood the words. "Vast numbers were induced to resort to John from all parts of Judæa and from Jerusalem."—*Scott.* "Great multitudes came to him from

the city, and from all parts of the country; some of all sorts."—*Henry.* "Many people from Judæa. It does not mean that literally all the people went, but that great multitudes went. It was general."—*Barnes.* "'A writer in the *Moniteur Universel* thus describes his visit to the English capital. . . . . The races in question are, as well known, a sort of national *fête* in England. During the solemnity of 'the Derby' the houses of Lords and Commons adjourn their sittings. All London and its suburbs proceed to Epsom.'"—*Times,* June 6th, 1849. Any Frenchman upon reading this statement would at once understand its meaning to be, not that above 2,000,000 of persons went, but merely that numbers went from London and from all Middlesex; and various considerations show this to have been the meaning of the evangelists. In John, iii. 26, we read that the disciples of John came to him and said, "Rabbi, he that was with thee beyond Jordan to whom thou barest witness, behold, the same baptizeth and ALL come to him," John, iii. 26. And shortly after a rumour reached the Pharisees "that Jesus made and baptized more disciples than John," John, iv. 1. And yet of Jesus it is said, "He came unto his own, and his own received him not," John, i. And the largest number of disciples which assembled between his resurrection and ascension was five hundred, 1 Cor. xv. 6; Matt. xxviii. 7-16; Mark, xvi. 7. Had John baptized a large proportion of the population, these baptisms by Jesus could not have excited the jealousies of John's disciples. Of many it is

expressly said that they were not baptized by him. To great numbers of Jews Jesus said, "Whereunto shall I liken the men of this generation? They are like unto children selling in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and they say, He hath a devil," Luke, vii. 31, 32. One large and important class rejected his baptism. "All the people and the publicans justified God being baptized with the baptism of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him," Luke, vii. 29, 30. None were baptized but those who at the same time confessed their sins, Matt. iii. 6. And it cannot be supposed that the whole nation believed in John as an inspired prophet, and consequently, that Jesus was, according to his testimony, "the Lamb of God who taketh away the sins of the world," since they so soon rejected him with enmity and contempt: see John, vii. 7; Isa. liii. 1; John, xii. 37–40; Matt. xxi. 43. On the *contra,* numbers who came to be baptized were addressed as "a generation of vipers" (Luke, iii. 7); and as none were baptized but those who confessed their sins, many who resorted to John certainly were not baptized by him as his disciples: see John, iv. 1. Much fewer, therefore, were baptized by John than many opponents of immersion have believed. Had the nation generally been baptized, Josephus must have recorded the fact,

but, when relating the death of John, he only states, "Herod slew him, who was a good man, and commanded the Jews to exercise virtue, ... and so to come to baptism. . . . . Now when others came in crowds about him, for they were greatly moved by hearing his words, Herod thought it best, by putting him to death, to prevent any mischief which he might cause."—*Josephus, Ant.* xviii. v. 2.

But if great numbers were baptized, it is easy to conceive that it might be administered in such a manner as to occupy little more time than sprinkling. Why might not the converts enter the stream in companies, and, dipping themselves beneath the water, receive from him a benediction at the same time with the imposition of his hands?

But, in all probability, he baptized almost entirely by the ministry of others. No charm went forth from his hands. The whole value of the act in each case consisted in the solemn and sincere profession of repentance by each of the baptized; and, whether John himself, or any one of his disciples under his sanction, dipped the neophyte in the river, the result was exactly the same. The expression that they were "baptized by him" in the Jordan may mean no more than that they were baptized under his superintendence. Whatever is done by a man's order and under his superintendence may be said to be done by him. It is recorded in Genesis, xvii. 23, that "Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men

of Abraham's house, and circumcised them in the self-same day, as God had said to him." Now Abraham had three hundred and eighteen servants capable of bearing arms who had been born in his house (Gen. xiv. 14), besides those "bought with money of the stranger," Gen. xvii. 27. These men represented a tribe of at least twelve hundred persons, and of these at least six hundred were males. It being impossible that Abraham should circumcise six hundred persons in one day, it was evidently performed by others under his orders; and as Abraham was said to circumcise his household when he superintended the rite, so John may be said to baptize disciples when he superintended their baptism. Exactly similar expressions were used respecting Jesus himself: "Rabbi," said some of John's disciples to him, "he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come unto him," John, iii. 26. And we are further told, that the Pharisees heard "that Jesus made and baptized more disciples than John," John, iv. 1. If John is said to have baptized disciples, so is Jesus said to baptize more disciples than John; and yet Jesus with his own hands baptized no convert, leaving that office to his disciples, John, iii. 4. As, therefore, when the disciples of Jesus baptized it was said that Jesus baptized, so when the disciples of John baptized it was said that he baptized; and the number of repentant persons who were baptized in the Jordan offers no presumption against their immersion.

It has been objected, in the second place, that multitudes of men and women could not with decency have been immersed together in the Jordan; that they would need to change their clothes; that there were no convenient places for changing their dresses; that Jewish women were especially secluded and retiring; that the practice was contrary to all the customs and feelings of Asiatic ladies. "Let any one consider the habits of Oriental women, conccaled rather than adorned by their veils, and then resolve the inquiry, whether it is probable that the women of Judæa, exposed to the gaze of promiscuous crowds, would submit to be immersed in the Jordan by John the Baptist."—*Halley*, p. 402.

All these imaginary objections, without a particle of positive evidence on the subject, cannot weigh against the plain narrative. But nothing whatever is said of any female converts; there might have been no women in the crowds, or very few. Few of them would leave their homes to go out into the wilderness amidst a promiscuous crowd. When Jesus fed the five thousand with five loaves, and the four thousand with seven loaves, on each occasion the number of women and children were not counted, as adding inconsiderably to the whole amount, Matt. xiv. 21; xv. 38. And John worked no miracles; still fewer therefore would be found there. But those who were convinced and converted would feel little hesitation to be immersed. Among the Jews female proselytes were immersed as well as men.—*Halley*, p. 394. And it is certain that in the Christian

churches the women both of Syria, Greece, and other countries, were for some centuries all immersed. They were immersed before the time of John and the apostles; they were immersed after the time of John and of the apostles; and why should that time be selected as the only time during which their secluded and retiring habits should make them think immersion to be indecorous? The fact, doubtless, is, that John and the apostles, when they did superintend the immersion of female converts, took care that it was so done as to secure all the solemnity and devotion of feeling which that profession of repentance and faith ought to inspire.

Whatever obstacles may be supposed to exist to the immersion of multitudes in Palestine must be supposed to exist in Hindostan. There the men are not more robust, there the women are not less timid and secluded; multitudes, nevertheless, are immersed there at their sacred festivals. "There are a great many springs and pools consecrated by superstition, and much renowned for the spiritual effects which they communicate to those who bathe in them. When the year and the day arrive for bathing in those sacred waters, a crowd of people, almost without number, ... arrange themselves all round the water at the happy time. They wait for the favourable hour and moment of the day; and on the instant of the astrologers announcing it, all, men, women, and children, plunge into the water at once." —*Dubois*, p. 125.

"But of all festivals, the most famous, at least in

most countries, is that which is called Pongol, celebrated in the end of December, or the winter solstice. The second day is called Surya Pongol, or Pongol of the Sun. Married women, after purifying themselves by bathing, which they perform by plunging into the water without taking off their clothes, and coming out all dripping with wet, set about boiling rice in the open air, and not under any cover."—*Dubois*, p. 387. "In the full moon, at Asharhu, many thousands of Hindoos assemble at Prutapu-guru, a place to the west of Lucknow, and bathe in the Godavery."—*Ward*, vol. iii. p. 218. "On the last day of Choitru, a large concourse of Hindoos, some say as many as twenty thousand, principally women, assemble at Uyodhya to bathe in the Suruyoo."—*Ibid.* p. 219. "On the banks of the Yumoona, on the second of the moon, in Khartickhu, vast crowds of Hindoos assemble in different places to bathe."—*Ibid.* p. 219. On the thirteenth of the decrease of the moon, in Choitru, the people descend into the water, and, with their hands joined, immerse themselves. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. . . . On this occasion, groups of ten or twelve persons stand in the water in one spot, for whom one Bramhun reads the formulas."—*Ibid.* p. 212. "At sacred spots such as Benares, one hundred thousand men are often seen assembled on the banks of the Ganges, especially at the time of an eclipse; as soon as the shadow of the earth touches the moon, the

whole mass, upon a certain signal given, plunge at once into the stream."—*Weitbrecht*, p. 116. All that can be imagined against immersions in Judæa might with equal plausibility be advanced to prove that there are no immersions in India. If to bathe in their clothes would injure the disciples of John at Bethabara, so it would injure the devotees of Vishnoo at Benares. If the secluded habits of the Jewish women would forbid their immersion at baptism, so would their more secluded habits forbid the women of India from being immersed at their festivals. But as it takes place under the eye of the British Government in India, notwithstanding these imaginations of its improbability, so did it take place in the Jordan, notwithstanding similar arguments to the contrary. Let the reader observe that these Hindoo baptisms are not cited to justify the practice of immersion,—it needs no justification; but simply to obviate imaginative arguments against the historical fact derived from the supposed seclusion of Jewish women and the supposed danger of immersion to their health.

SECTION IV.

FIRST BAPTISMS BY THE DISCIPLES OF CHRIST.

The fact which has been now established that John immersed his disciples renders it more probable that the disciples of Christ immersed too. Before John was imprisoned by Herod during the first year of our Lord's ministry; before he had called the twelve apostles (Matt. x. 2–4; Mark, iii. 13; Luke, vi. 13); before he had even called the first four apostles (Matt. iv. 18; Mark, i. 16); when a few disciples alone had followed him (John, i. 37–51), these disciples began to baptize converts (John, iii. 26; iv. 1, 2), no innovation in the usual practice of the Jews or of John being recorded, it is simply said that they baptized. What reason is there to think that they introduced any change into the common practice? The Jews immersed their converts; John immersed his converts; the disciples were familiar with immersion as a profession of repentance and of faith; and when it is said that they baptized converts to Christ, what possible reason is there for changing the usual meaning of that word, and for supposing that it means "to

sprinkle," not "to immerse?" When the Jews baptized they immersed; when John baptized he immersed; and we may conclude, since nothing is hinted to the contrary, that when the disciples baptized during the first year of the ministry of our Lord they likewise immersed.

SECTION V.

BAPTISMS BY THE APOSTLES.

Since the meaning of the word "baptize" is "to immerse;" since the Jews immersed the converts to Judaism; since John immersed those who became his disciples; and since the disciples in the early part of the ministry of Jesus immersed those who believed in him, it follows that when Jesus said to them just before he ascended, "Go ye and teach all nations, baptizing them," they must necessarily have understood him to direct that his disciples everywhere in all nations should be immersed. As this was the natural and ordinary meaning of the word, and as in this its natural and ordinary meaning it enjoined that which was consistent with Jewish practice, directing them to do what the Jews, and John, and they themselves had already done, they could understand it in no other sense. There is accordingly some evidence in the narratives of subsequent baptisms that they immersed those who believed through their preaching. The use of the word "baptize" is indeed itself sufficient evidence. I have already proved that the word

βαπτίζω means to "immerse," and nothing else: it may, therefore, be translated by "immerse" wherever it occurs. In Acts, ii. 38, we read that Peter said to the Jewish multitude, "*Repent and be immersed;*" and in verse 41, "*Then they that gladly received his word were immersed.*" In Acts viii. we read of the people of Samaria who heard the gospel preached by the deacon Philip, "*They were immersed, both men and women.*" When Cornelius and his friends believed and received the gifts of the Holy Ghost, all Peter's doubts respecting their admission into communion with the church of Christ vanished, and "*He commanded them to be immersed in the name of the Lord,*" Acts, x. 48. The same may be said of all the other instances of baptism. The use of the word "baptism" shows their immersion—"they were baptized," *i. e.*, they were immersed.

But in one of these narratives the circumstances further prove the immersion. While Philip the evangelist was sitting with an Æthiopian officer in his chariot, and they were together traversing the wild country between Jerusalem and Gaza, and were conversing upon the 53d chapter of Isaiah as illustrated by the death and resurrection of Jesus, the Æthiopian, seeing a pool of water near the road, exclaimed, "*See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went both down into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more,*" Acts,

viii. 36–39.[1] It is improbable that the words, "They went down into the water" (κατέβησαν εἰς τὸ ὕδωρ) mean "they descended the bank to the water," and that the words translated "they came up out of the water" (ἀνέβησαν ἐκ τοῦ ὕδατος) mean "they ascended the bank from the water," as the opponents of immersion have contended, for the following reasons:— 1. There is no mention that the pool had banks to descend and to ascend. 2. The descent and ascent of the bank would be a circumstance of no moment in the narrative, whereas the descent into the water would evince the nature of the baptismal rite. 3. The banks of ponds are usually in hot climates clothed with rank vegetation, and therefore the bank would be unsuitable for baptismal sprinkling. 4. It is unlikely that Philip would propose for no reason that the Æthiopian should leave his chariot for an object which could be attained as well or better close beside

[1] "There were several ways leading from Jerusalem to Gaza: one by Ramleh, one by Bethshemish, and the other through Eleutheropolis, and thence to Gaza through a more southern tract. The latter now actually passes through the desert, that is, through a tract of country without villages, inhabited only by nomadic Arabs. . . . When we were at Tell-el-Hasy, and saw the water standing along the bottom of the adjacent Waddy, we could not but remark the coincidence of several circumstances with the account of the Eunuch's baptism. This water is on the most direct route from Beit-Jibrîn to Gaza on the most southern road from Jerusalem, and in the midst of the country now 'desert,' *i. e.*, without villages or fixed habitations. There is at present no other similar water on this road, and the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus, go to show that the transaction took place in or near this place."—*Robinson*, vol. ii. p. 641.

it. 5. It is unlikely that the Æthiopian would allow Philip to take the trouble of descending to the water, when one of his attendants could so easily bring the water to the chariot. 6. It is utterly improbable that a man of wealth would cross the desert without having a supply of water for himself and his attendants more than sufficient for the required sprinkling, and therefore the Eunuch would have asked for baptism before coming to the pond, if the rite had been performed by sprinkling. When Mr. Stephens set out for Mount Sinai from Cairo, one of his camels carried "two of the largest skins containing the filtered water of the Nile."—*Stephens,* vol. i. p. 232. When Dr. Wilson and his party were setting out on the same journey, their supply of water required four camels for its conveyance.—*Wilson,* vol. i. p. 107. "At Bethulie," says Lamartine, "there is a good spring. An Arab drew water for an hour to satisfy the horses and to fill the jars hung from the saddles of our mules. There is no more water as far as Jericho, a journey of ten or twelve hours."[1] We may be sure that in that hot climate a man of rank and wealth would not be without the comfort of water-skins on his journey, especially as he had before him the desert of Shur, which he must cross before he could reach the Nile. If it be objected that the Eunuch would not sit in his

[1] "Arrivé au village de Béthulie . . . Il y a une bonne source. Un Arabe tire de l'eau, pendant une heure, pour abreuver nos chevaux, et remplir nos jarres suspendues aux selles de nos mulets. Il n'y a plus d'eau jusqu'à Jéricho, dix ou douze heures de marche."—*De La Martine, Voyage en Orient.*

wet clothes, I answer that Gaza, towards which they were travelling, lies in latitude 31° 29′, nearly ten degrees south of Naples; that if the Eunuch was returning from Jerusalem after either of the three great festivals, he would find the sky cloudless, since the interval between the early and latter rains is without clouds, and that beneath that burning sun he would be exposed to no danger, and to little inconvenience, if his under linen-garments, which alone would be immersed, dried upon his person, if he threw round him other dry clothing; and if he did suffer any inconvenience, it was a slight test of his sincerity, in which he would rejoice.

But it is unnecessary to suppose that he submitted to this inconvenience. Meroe in Upper Nubia over which Queen Candace reigned, was at this time "one of the richest countries upon the earth."—*Kitto*, "Candace." She was therefore a wealthy sovereign, and the Eunuch was her treasurer, verse 27. From Jerusalem, which is at nearly the thirty-second degree north latitude, to the city of Meroe, which lay about the eighteenth degree north latitude, the distance was fourteen degrees of latitude; and part of the journey, from Gaza to the Delta of Egypt, he would have to cross the edge of the wilderness of Shur, of which we read, Exod. xv. 22. A rich man with such a journey to accomplish would certainly provide himself with tents. When Dr. Robinson describes his preparations for a journey from Suez to Sinai he says, "A tent was to be purchased and fitted up; water-skins were to be procured," &c.—

Robinson, vol. i. p. 49. Dr. Wilson, with reference to the same journey, says, "Mr. Smith and I purchased a small tent for ourselves, and one for our servants." —*Wilson,* vol. i. p. 107. And Mr. Stephens thus describes his entrance on this desert: "I rode on in silence and alone for nearly two hours; just as the sun was sinking behind the dark mountains of Mokattam, I halted to wait for my little caravan; and I pitched my tent for the first night in the desert with the door opening to the distant land of Goshen."—*Stephens,* vol. i. p. 330. The treasurer of Candace was not without his tent. As beneath the shadow of that tent he would have stood with Philip had baptism been performed by affusion, which it evidently was not; so beneath its shelter he changed his dress when he had been immersed.

One such instance of immersion is enough to prove the apostolic practice, for unless the apostles had generally immersed the converts, Philip would certainly not have felt himself at liberty to immerse the Æthiopian; if sprinkling had been the practice of baptism in Jerusalem where there was every convenience of baths, Philip would certainly have preferred sprinkling where there were no conveniences for immersion. He immersed because the apostles immersed; and they immersed because Christ said, "Go ye and teach all nations, immersing them."

II. Some circumstantial objections are still to be removed.

1. With respect to the baptism of the three thousand converts on the day of Pentecost, it has been

objected that the city would not supply water enough to immerse them all. But the objection is without force. The supply of water in Jerusalem having been very great. "Jerusalem lies in the midst of a rocky, limestone region, throughout which fountains and wells are comparatively rare; yet, with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to which in all ages it has been exposed, we no where read of any want of water within the city. During the siege by Titus, when the Jews, pressed by famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is no hint that thirst was added to their other sufferings. So, too, in the siege by the Crusaders, A.D. 1099, the inhabitants were well supplied while the besiegers were driven to the greatest straits by thirst under the burning sun of June. Thus, in every age the truth of Strabo's brief description has been manifest: 'Jerusalem, within well watered; without, wholly dry,' ἐντός μεν εὔυδρον, ἐκτός δε παντελῶς διψηρόν."

"The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now, and anciently, existing within the area of the temple, supplied partly from rain-water and partly by the aqueduct. In addition to these, almost every private house in Jerusalem of any size is understood to have at least

one, or more cisterns, excavated in the soft limestone rock, upon which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:—

	Length.	Breadth.	Depth.
1	15 feet.	8 feet.	12 feet.
2	8 ,,	4 ,,	15 ,,
3	10 ,,	10 ,,	15 ,,
4	30 ,,	30 ,,	20 ,,

The water is conducted into these from the roofs of the houses during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and of the public buildings are supplied. Most of these cisterns have undoubtedly come down from ancient times, and their immense extent furnishes a full solution of the question as to the supply of water for the city. A city which thus annually laid in its supply for seven or eight months could never be overtaken by the want of water during a siege. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous cisterns still existing in the tract north of the city, which was once enclosed within the walls."

"The same causes which led the inhabitants of Judæa to excavate cisterns induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at

Hebron, Bethel, Gibeon, Bireh, and various other places. With such reservoirs Jerusalem was abundantly supplied. Without the walls, on the west side of the city, are two very large reservoirs, one some distance below the other in the valley of Gihon or Hinnom, and both unquestionably of high antiquity. Now, as the prophet Isaiah speaks of an Upper and Lower Pool, the former of which lies, at least apparently, on this side of the city, I venture to apply these names to the two reservoirs in question. *Upper Pool:* It lies in the basin forming the head of the valley of Hinnom, about 700 yards west-north-west from the Yâfa gate. The dimensions are as follows—length, 316 feet; breadth, 200; depth, 18. *Lower Pool:* This reservoir is situated in the valley of Hinnom or Gihon, southward from the Yâfa gate. The following are the measurements—length, 502 feet; breadth, north end, 245; breadth, south end, 275; depth, north end, 35; depth, south end, 42."

"Within the walls of the city are three reservoirs, two of large size. *Pool of Hezekiah:* The reservoir lies some distance north-east of the Yâfa gate. Its breadth at the north end is 144 feet; its length on the east side about 250 feet; the depth not great. *Bethesda Sheep Pool:* In the Gospel of St. John we are informed that 'There was at Jerusalem, by the Sheep-gate, a pool, which was called in the Hebrew tongue Bethesda, having five porches,' John, v. 2. I hold it to be the ancient fosse which protected the fortress Antonia and the temple on the

north. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth."[1]

Besides these provisions for the supply of water to Jerusalem there are three immense reservoirs, called Solomon's Pools, connected with the city by an aqueduct. "These three huge reservoirs, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the steep part of the valley, and are so situated that the bottom of the one is higher than the surface of the next below. Our first business was to measure the pools, and the following is the result:—

"1. Lower Pool.—Length, 582 feet; breadth, east end, 207; west end, 148; depth at east end, 50.

"2. Middle Pool.—Length, 423 feet; breadth, east end, 250; west end, 160; depth, east end, 39.

"3. Upper Pool.—Length, 380 feet; breadth, east end, 236; west end, 229; depth, east end, 25."[2]

To fill these various and immense receptacles of water the clouds of Palestine usually yield an abundant supply. "The autumnal rains usually commence at the latter end of October or beginning of November. During the months of November and December the rains continue to fall heavily. Afterwards they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March."—*Kitto*, "Palestine."

[1] Robinson's *Biblical Researches*, vol. i. pp. 479–490, 434.

[2] Ibid. vol. ii. pp. 164, 165.

Besides all these cisterns and reservoirs there was the Pool of Siloam, to which Jesus sent the blind man, mentioned John, ix. 7; and of the fountains which supplied it Josephus thus spoke to the Jews during the Roman siege: "They now have such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also."—*Josephus, War,* v. ix. Let me add, that to all these supplies Pilate the governor had recently added another. Josephus says, "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 200 furlongs."—*Ant.* xviii. 3, § 2.

Pentecost fell on that year on the 28th of May.—*Greswell's Harmony.*

The city had then a supply of water to last to the end of October. Its cisterns and reservoirs were all nearly full with the rains, which had only ceased to fall at the end of March; and so far from the city being unable to supply water for the baptism of the three thousand, a single house like that of Mr. Lanneau, now at Jerusalem, which has, when its cisterns are full, twenty-one thousand four hundred and twenty cubic feet of water, *i. e.* seven cubic feet for each of the three thousand persons, would alone have yielded nearly a sufficient supply for the purpose.

There is not the least reason to suppose that they would not easily find baths and pools enough. The pools of Siloam and of Bethesda were clearly accessible to all, John, v. 2, 3; ix. 7: and those vast reservoirs,

the Upper and the Lower Pool, were close at hand. Public and private baths must have been common: for Jerusalem being at this time a proconsular city, and the metropolis of a Roman province, had constant intercourse with Greece and Italy, and in both these countries the bath was a very common indulgence. "The Greeks were familiar with the use of the bath as a source of health and pleasure long before it came into general practice among the Romans. It was customary for the Greeks to take two baths in succession, the cold first, and afterwards the warm. Thus, in the *Iliad*, Ulysses and Diomede both bathe themselves in the sea, and afterwards refresh themselves with the warm bath, called ἀσάμινθος, 'the asaminth.' This was a vessel in which the bather sat while warm water was poured upon him. But this must not be confounded with the *balneæ* or *thermæ*, in which were plunging and swimming-baths, and in which numbers bathed together. The Athenians had public baths, λουτρῶνες, attached to the gymnasia; which were more used by the common people than by the great and wealthy, who had private baths in their own houses. The *balneæ* were public cold baths; and these, under the empire, were succeeded by the *thermæ*, which included hot and cold baths. These public baths became very common in Italy. Teanum, a small town of Campania, had its balneæ for men and its balneæ for women; and Pompeii had its public baths, cold and hot. In Pompeii the cold bath was circular, twelve feet ten inches in diameter, and about three feet deep. The

water ran into the basin through a spout of bronze, and was carried off again through a conduit on the other side. But we may judge from the names given to the cold baths that they were often deeper than that at Pompeii. They were called not only *puteus*, 'the well,' but also *natatio* and *natatorium*, 'the swimming-bath,' and *piscina*, 'the pool' (for bathing);[1] not only λουτρὸν, 'the bath,' but βαπτιστήριον, 'the swimming-bath,'[2] and κολυμβήθρα, 'the swimming-bath.'" Amongst the Greeks and Romans bathing was always a preliminary to the hour of meals. "It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal, the *cœna*. . . . When the public baths were first instituted, they were only for the lower orders, who alone bathed in public; the people of wealth, as well as those who formed the equestrian and senatorian orders, using private baths in their own houses." But "in process of time, even the emperors themselves bathed in public, with the meanest of the people."[3]

This being the habit of the Greeks and Romans, it was impossible that Jerusalem, a proconsular city, and the metropolis of a Roman province, situated ten degrees south of Rome, and five degrees south of

[1] As *piscina publica*, "the public swimming-bath," near the Porta *Capena* in Rome.—*Riddle*, "Piscina." See, also, *Liddell*, Βαπτιστήριον.

[2] So βαπτιστήριον is rendered by Liddell, on the authority of Pliny; though Mr. Smith, on the same authority, says that it was a vessel not large enough for immersion.

[3] Smith's *Antiquities*, art. "Baths."

Athens, should not have its public and private baths. Josephus, describing the palace of Herod, says, "There were rooms of great magnificence, and over them upper rooms, and cisterns to receive rain water. They were many in number."—*War*, v. 4, § 3. "There was also built over that cloister another tower, parted into magnificent rooms, and a place for bathing."—*Ibid.* Other houses in Jerusalem must have had similar conveniences. And as the feeling against the Christians had not yet become universal, inasmuch as we find that, after the accession of the three thousand converts, they "had favour with all the people" (Acts, ii. 47), there could have been no difficulty in obtaining baths for the purpose of immersion.

There was also abundant time for the immersion of the converts. Among the one hundred and twenty disciples who were waiting for the promised gift of the Spirit, according to Christ's command, must have been many of the seventy evangelists whom he had previously sent forth to preach in his name, Luke, x. 1, 17. If we suppose fifty of these to have now aided the apostles in preaching to the myriads who were assembled to the Feast of First Fruits, at least sixty ministers of Christ, including the apostles, were engaged in baptizing the converts. Shortly after nine o'clock, the recorded address of Peter to the multitude was finished, Acts, ii. 15. Let us suppose that an hour was spent afterwards in conversation (Acts, ii. 40), then from eleven o'clock, at the latest, to six o'clock in the evening, the sixty

ministers of Christ might be engaged in baptizing the converts in the different pools and baths of the city. Each minister would have to baptize fifty, and it is obvious that the solemn service, with prayer and praise, would not demand more than two or three hours for its accomplishment; while the heat of the sun in latitude 32° would render the immersion of those who had no conveniences for a change of raiment, and who were immersed in the open air, quite as safe as the immersion of the thousands of Hindoos now is in their sacred rivers.

2. The remarks which have been made with respect to the immersion of the converts at Jerusalem apply more or less to all the other baptisms recorded in the New Testament.

There could be no difficulty in providing for the immersion of the converts at Samaria (Acts, viii. 12), for as that city would, no less than the inhabitants of Jerusalem, gather the rains of winter into tanks and cisterns, so it is situated in a region which is thus described. In Judæa the hills are mostly bare, and it is only the narrow, intervening valleys that are fertile: in Samaria, on the other hand, the hills are clothed to the summits with vegetation. "These, with the luxuriant valleys which they inclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, and rills and torrents running among them."[1]

[1] Buckingham's *Palestine*, vol. ii. p. 390. In *Encyc. Brit.* art. "Palestine."

3. With respect to the baptism of Lydia and her household in the little river Gaugites, near Philippi (Acts, xvi. 15), the advocates of immersion are as much entitled to consider that it took place in summer as their opponents to believe that it was in winter. On the former supposition, the wet clothes of the converts would be a slight inconvenience in latitude 41°, more than ten degrees south of London, and with a sun as burning as that of Naples; and as soon as they had ceased to drip upon the sunny bank, the dry and flowing robes in which they would envelope themselves would effectually conceal all traces of their immersion from strangers on their road back to the city. The Jewish women who resorted to the *proseuche*, or chapel, on the banks of the stream, accustomed as they were to the immersion of female proselytes by the hands of Jewish priests, would witness the spectacle with solemn emotion. But if any expressed, on the contrary, their scorn, such difficulties would seem trivial to Lydia and her converted household. The Lord Jesus Christ had said to his disciples, "Go ye and teach all nations, immersing them," and had given to all his disciples this command, "If any man will come after me, let him deny himself, and take up his cross and follow me." And Lydia, "whose heart the Lord opened" to receive the truths of the Gospel, would rejoice in bearing any measure of shame in obedience to his command. To worldly persons immersion has been, and ever will be, a source of profane ridicule. It is the most significant and solemn profession of entire repentance, of

complete renovation, of unreserved consecration to God; and the world, which scorns the reality, will, of course, scorn the symbol. When David, one of the most illustrious kings who ever reigned, laying aside his robe of state, "danced before the Lord" in a simple linen dress among multitudes of his subjects, to express his joy at receiving the ark of God into his capital, and his proud princess said, with bitter irony, "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself," he answered, "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel; therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight," 2 Sam. vi. 20, 21. Like him, the believer is willing to bear contempt, when it is occasioned by his doing the will of God.

4. The immersion of the jailor at Philippi, and of Cornelius at Cæsarea, would take place without difficulty. The public prison must have its tank and baths, which the governor would employ for his baptism; and since "people of wealth, as well as those of the senatorian and equestrian orders, used private baths in their own houses," Cornelius, a Roman captain, with an income which enabled him "to give much alms to the people," and with a household large enough to despatch two of his menservants as messengers to Peter at Joppa (Acts, x.

2, 7), would not, in latitude 32° 30′, be without the comfort of a bath in his house.

All objections, therefore, to the supposition that the baptisms recorded in the New Testament were immersions being unfounded, and the narrative of the Æthiopian affording positive evidence in its favour, we are entitled to understand the word "baptism" in its ordinary sense of immersion, and to conclude that all the converts were immersed.

We thus arrive at the fact that baptism is immersion by the sense of the word βαπτίζω, by the proof that the Jews immersed their converts, by the recorded immersion of the disciples of John, by the immersion of the first disciples of Christ, and by the immersion of the Christian converts in the apostolic churches.

SECTION VI.

ALLUSIONS TO BAPTISM IN THE EPISTLES.

In addition to these proofs it may be expected that if baptism means immersion, the incidental allusions to it in the apostolic epistles to the churches must contain some indications of this fact. Let us then examine them.

In the Epistle to the Ephesians we read, "*Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word,*" τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, Eph. v. 26. And in the Epistle to Titus, "*According to his mercy he saved us, by the washing of regeneration,*" διὰ λουτροῦ παλιγγενεσίας, Tit. iii. 5. The word λουτρὸν, which in these passages is translated "washing," means "a bath, or a bathing."[1] If, there-

[1] "Λουτρὸν, from λούω; λούομαι, mid. to wash away, to bathe; λοῦσθαι ποταμοῖο ῥοῇσιν, *Od.* Σ. 216."—*Liddell.* "When the verb λούω is employed without any regimen expressed or implied, the washing is not confined to a part, but comprises the whole body."—*Wilson*, p. 154. "Λουτρὸν, a bath."—*Liddell.* "The cold bath was named indifferently by ancient authors, 'natatio,' 'natatorium,' 'piscina,' 'baptisterium,' 'λουτρὸν,' a bathing."—*Smith's Ant. Baths.* "Ἐν λουτρῷ, while bathing. Vitruvius says the Greeks used this word to express a cold bath (bathing). 'Frigida lavatio quam Græci λουτρὸν vocitant.'"—*Smith's Baths.*

fore, they refer to baptism, then baptism is a bath or bathing; and if they refer to the spiritual regeneration of which baptism was but the symbol, still the regeneration itself is here called an immersion, because the appointed sign of it was a literal immersion.

In Heb. x. 22, we read, "*Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,*" λελουμένοι τὸ σῶμα ὕδατι καθαρῷ. The sprinkling of which the apostle speaks is clearly the application of the blood of Jesus Christ to the consciences of believers by faith, Heb. ix. 13–23; Exod. xxiv. 1–8; Rom. v. 9; Eph. i. 7; and therefore believers are said "to be come to the blood of sprinkling" (Heb. xii. 24), and "to be elect unto the sprinkling of the blood of Jesus," (1 Pet. i. 2): the washing of which he speaks is thought by eminent commentators to be baptism. "We who have our bodies washed with the pure water of baptism."—*Whitby.* "Here is a plain allusion to the use of water in the initiatory rite of baptism." —*Stuart.* "That there is an allusion to baptism is clear."—*Barnes.* If there be here an allusion to baptism,—since it is called washing or bathing the whole body in water, for such is the meaning of the expression λούειν τὸ σῶμα—then the external act of baptism must be the washing or bathing of the whole body by immersion.

Further, the apostle Paul has made the two following allusions to baptism: "*We are buried with*

him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 4. *"Buried with him in baptism, wherein also ye are risen with him,"* Col. ii. 12. Upon these passages Grotius, though a pædo-baptist, has remarked, "Both the proper meaning of the word (baptize), and the places chosen for that rite (John, iii. 23; Acts, viii. 38), and many allusions of the apostles which cannot be referred to sprinkling (Rom. vi. 3, 4; Col. ii. 12), indicate that this rite was accustomed to be performed by immersion, and not by affusion." He alludes here to the form of baptism. "For the immersion of the whole body into the river so that it could no longer be seen, bore a resemblance to the sepulture which is given to the dead."—*Grotius.*[1] "In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and, as it were, to bury them under the water for a while, and then to draw them out of it and lift them up, to represent the burial of the old man and our resurrection to newness of life."—*Assembly's Annotations.* "We have been thus buried in the waters of baptism. . . . There is a plain allusion to the ancient custom of

[1] "Mersatione autem, non profusione, agi solitum hunc ritum indicat et vocis proprietas et loca ad eum ritum delecta (Joh. iii. 23; Act. viii. 38), et allusiones multæ apostolorum, quæ ad adspersionem referri non possunt, Rom. vi. 3, 4; Col. ii. 12."—*Grotius on Matt.* iii. 5, 6. "Immersio totius corporis in flumen, ita ut non conspiceretur ampliùs, imaginem gerebat sepulturæ quæ datur mortuis."—*Ibid. on Rom.* vi. 4.

baptism by immersion."—*Bloomfield.* "The ancient mode of baptism by immersion was a very suitable emblem of the old Adam being buried and the new man being raised up."—*Slade.* "It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion as most usual in these early times."—*Doddridge.* "We are buried with him," alluding to the ancient manner of baptizing by immersion.—*Benson.* "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion."—*Barnes.* "The original meaning of the word 'baptism' is immersion. . . . . We doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water."—*Chalmers.* "In this place we must by no means think of their own resolutions only in baptism, or see no more in it than a figure, as if by the one half of the ancient rite of baptism, the *submersion,* the death and the burial of the old man,—by the second half, the *emersion,* the resurrection of the new man—were no more than prefigured; we must rather take baptism in its inward meaning as a spiritual process in the soul. This efficacy can only be ascribed to the baptism of grown persons, and in their case it coincides with regeneration."—*Olhausen, ad loc.* "The baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse (the 4th) represents the Christian undergoing baptism as being in some sort buried with his Saviour. . . . For the explanation of

this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the Church persons when baptized were first plunged below, and then raised above the water, to which practice, according to the direction of the apostle, the early Christians gave a symbolical import."—*Tholuck, ad loc.*

These remarks seem to me just, because, though a living faith in Christ professed in baptism would imply the believer's death unto sin and resurrection to a new life, even if there had been no literal immersion, yet the literal immersion alone would make the sign correspond with the thing signified; and the selection of these terms to express the sanctification of a believer, evidently originated in his burial in the water and his resurrection from it. On the supposition that the baptism was sprinkling in the time of the apostles, these allusions are inapplicable to the sign, though they describe the thing signified; but if the baptism was immersion, they explain the thing signified by allusion to the sign. In the one case the apostle would have said, "We are buried with him by faith," in the other, as here, "We are buried with him by baptism unto death." There is an exact correspondence in every part of the antithesis. As Christ was buried in the earth, so the Christian is buried in the water; as Christ rose again from the earth, so the Christian rises again from the water. As Christ died for sin, so the Christian spiritually dies to sin; and as Christ rose to a new life in glory, so the Christian spiritually

rises to a new life of faith and love to end in glory. Thus the allusions to baptism in the apostolic writings corroborate the proofs derived from the ordinary use of the word "baptize," from the baptism of the Jews, from the baptism of John, from the baptisms of the first converts, and from the records of apostolic baptisms, that the baptism ordained by Christ is immersion.

SECTION VII.

BAPTISM IN THE HOLY SPIRIT.

We may further infer that baptism is immersion from the use of the word with respect to the work of the Holy Spirit. The baptism of water is compared to the baptism of the Spirit, so that the one is the emblem of the other; and as the sign should correspond with the thing signified, and the baptism of the Spirit is an immersion in divine influence, the baptismal sign must also be an immersion.

The following are all the passages of the New Testament where the baptism of the Spirit is mentioned:

Matt. iii. 11: "I indeed baptize you in water, ἐν ὕδατι; but he that cometh after me . . . . shall baptize you in the Holy Ghost and in fire," ἐν πνεύματι ἁγίῳ καὶ πυρί.

Mark, i. 1; Luke, iii. 16: the expression is the same.

John, i. 33: "He that sent me to baptize in water, the same said unto me, Upon whom thou shalt see the Spirit descending . . . . the same is he which baptizeth in the Holy Ghost."

Acts, i. 5: "John truly baptized in water, ὕδατι; but ye shall be baptized in the Holy Ghost."

Acts, xi. 16. The expression is the same.

1 Cor. xii. 13: "For in one Spirit, ἐν ἑνί πνεύματι, are we all baptized unto one body."

In all these places it is promised that the disciples of Christ shall be baptized in the Spirit, ἐν πνεύματι, not with the Spirit; it is an immersion, and not a sprinkling, which is promised. Hence, also, believers are said to be *in the Spirit*—immersed in a divine influence, Rev. i. 10; iv. 2; xxi. 10; Matt. xxii. 43; 1 Pet. i. 12; Acts, xix. 21; Rom. viii. 9; Col. i. 8; Jude, 20, &c.

In opposition to this interpretation, the following passages have been quoted to show that the expression, ἐν πνεύματι, may mean "with the Spirit," rather than "in the Spirit," Rom. xv. 16; 1 Cor. vi. 11; 1 Pet. i. 12. But in all these cases the words express agency, not instrumentality. The same sense might be expressed by ὑπὸ, as in Matt. iv. 1; Luke, ii. 26; iv. 1; Acts, xiii. 4; 2 Pet. i. 21; or by διὰ, as in Acts, xxi. 4; Rom. v. 5; 1 Cor. xii. 8; 1 Pet. i. 22; but not by μετὰ, "with," as Heb. ix. 19. We cannot infer that an expression may denote instrumentality from its denoting agency. If ἐν τῷ πνεύματι may mean ὑπὸ τοῦ πνεύματος, "by the Spirit," it does not follow that it may mean μετὰ τοῦ πνεύματος, "with the Spirit." And even if such an application of the word should be found, what reason is there here to depart from the ordinary sense? If it could be proved that in 2 Cor. vi. 6, Eph. v. 18, ἐν may express instrumentality, how much oftener does it answer to the question "wherein?" See for instances Luke, i. 17; John, iv. 23, 24; Rom. ii.

29; Phil. i. 27; 1 Thess. i. 5; 1 Tim. iv. 12. It is therefore proper here to adhere to the ordinary sense of the words, and to understand ἐν τῷ πνεύματι to mean "in the Spirit," and not "with the Spirit."

Various Jewish washings were emblematical of the purification of the soul. Thus, of the cured leper the Mosaic law enacted: "He that is to be cleansed shall wash his clothes." His leprous clothes were to be thoroughly washed, soaked, and scoured. Now the word כָּבַס, which is used to express this complete washing, is also applied to the work of the Spirit. Thus David says (Psalm li. 2), "Wash me thoroughly from mine iniquity." "The psalmist here fervently prayed to be cleansed from the pollution, as well as from the guilt, of his sins."—*Scott.* "From the guilt and the defilement."—*S. Clark.* The same word was used by the Almighty with reference to spiritual influence when he said to the Jews by the prophet Jeremiah, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved," Jer. iv. 14. The washing spoken of in these two cases, like the washing of the leprous clothes, implied repeated immersion.

Besides the Jewish washing of clothes, expressed by the word כָּבַס, there were also legal bathings of the body, expressed by the word רָחַץ. When the leper was cleansed, he was ordered by the Mosaic law to wash his clothes and then to "wash himself in water," Lev. xiv. 8. Others were similarly ordered to bathe, Lev. xvi. 4, 24, 26, 28. Hence, when Naaman was to be cured of his leprosy, he was

directed thus to bathe, 2 Kings, v. 10. This word, to wash or bathe the person, is applied to the purification of the heart, "Wash you, make you clean," Isaiah, i. 16; and specially to the work of the Holy Spirit, in the following words: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: *when the Lord shall have washed away* (רָחַץ) *the filth* of the daughters of Zion, and shall have *purged* (דִּיחַ) the blood of Jerusalem from the midst thereof *by the Spirit* of judgment and *by the Spirit* of burning," Isaiah, iv. 3, 4. Vitringa, Poole, Samuel Clark, Henry, Scott, &c., all understand this prediction to describe the work of the Spirit of God. The elect were to be washed and purged from their defilement by the Spirit, baptized in the Holy Ghost and in fire.[1] Here, therefore, again the influence of the Holy Spirit is said to be like a complete washing of the whole body from defilement; it is an immersion of the soul in Divine influence.

The influence of the Spirit is described in similar terms by our Lord. When Jesus was washing the feet of the disciples he came to Simon Peter: "Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.[2] Simon Peter saith

[1] דִּיחַ does not mean to expiate, but to wash or purge out. 2 Chron. iv. 6; Ezek. xl. 38.—*Alexander.* דּוּחַ, to wash.—*Gesen.*

[2] "Λούω, whence λουτρὸν, is spoken of the whole body, νίπτω of a part."—*Bengel.* "Those who were invited to a feast used be-

to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed (ὁ λελουμένος) needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." "He that is λελουμένος, 'washed all over already,' needs no more washing, save only for his feet."—*Hammond.* "Look, as it is with persons that have been washing themselves in a bath, when they are washed, yet walking abroad barefoot, or with their sandals, will be again subject to pollute their feet, but they need not soon again wash their whole bodies; so it is as to souls washed in my blood. Washed and sanctified, justified in the name of the Lord Jesus, and by the Spirit of God (1 Cor. vi. 11), their state is not to be renewed; they need not be justified a second time, but they will need to have their feet washed; they will have need of a daily washing by repentance and fresh applications of their souls to my blood."—*Poole.* "The man who had been in the bath needed not to repeat his washing except as his feet had contracted some occasional defilement. . . . This action of Christ was an intended emblem of that washing from sin by his blood and Spirit, without which we can have no part in him. The true believer is thus washed when he first receives Christ for his salvation; all his sins are completely pardoned; the sanctification of the Spirit pervades all his faculties, dispositions, affections, and conduct, and

fore they went thither to wash their whole body in a bath at home; yet on arriving at the house of their host their feet were washed by a servant."—*Wetstein, in Bloomfield's Digest.*

he is graciously considered as clean 'every whit:' yet by his intercourse with this evil world, he is liable anew to contract guilt and defilement, and he needs washing continually by Jesus."—*Scott.* "Ye are my disciples already in respect of the main business of regeneration, washed from your sins; yet there are some remains of worldly affections which must still be purged away in the best of men."—*Bp. Hall.* From this passage it is plain that the daily pardon and sanctification of the believer is compared to washing the feet, and that the justification and regeneration of the sinner is the washing of the soul all over, the plunging it in a bath of Divine influence. The daily work of the Spirit is a partial washing of the soul; his work in regeneration is an immersion.

With this image agrees a prediction of the gift of the Spirit which we find in the prophet Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground," Isaiah, xliv. 3. As the ground is immersed by a flood which covers it, so it was promised that men's souls should be immersed by the Holy Spirit.

When at length the Holy Spirit was given at Pentecost, one of the symbols employed expressed this same all-pervading influence of the Spirit: "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting," Acts, ii. 2. Jesus had before compared the Holy Spirit to wind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh

nor whether it goeth; so is every one who is born of the Spirit," John, iii. 8. This wind at Pentecost, or this sound of wind, was therefore the symbol of the Spirit; and when the symbol filled the house, it baptized, or covered, them. They were then enveloped by the symbolic wind, as their souls were immersed in the Spirit, of which it was a symbol.

For, lastly, the fact agrees with the symbols employed. Each regenerate person is truly immersed in Divine influence. It envelopes and pervades the soul, like the waters of the bath, like the Pentecostal wind; all the faculties of a believer are bathed in grace. The judgment, the affections, the will, the whole character and conduct, come under the all-pervading influence, of which there is no other adequate or even suitable emblem than total immersion; and as the sign is likely to correspond to the thing signified, and, being of Divine appointment, must be a suitable sign, we may infer from the comparison made between the two, that baptism, the appointed sign of a real immersion of the soul in Divine influence, is an immersion of the body.

This conclusion is not invalidated by those passages which speak of the pouring out of the Holy Spirit, Isaiah, xxxii. 15; Ezek. xxxvi. 25; Joel, ii. 28; Acts, x. 44: or by those which speak of his descending, Mark, i. 10; John, iii. 16; Acts, xi. 15: or by those which speak of his being put on individuals, Numb. xi. 29; xxiv. 2; Judg. iii. 19; 2 Kings, ii. 9; Isaiah, xii. 2; xlii. 1; Luke, iv. 18; Acts, xix. 6. The origin of the heavenly gift is described by these

passages as the abundance of the gift by those which describe the soul's immersion. If the metaphors employed to describe the influence of the Spirit under different aspects be incongruous, they may still describe concurrent and harmonious truths. As the Spirit is poured out on the Church, so the Church is led by the Spirit, Rom. viii. 14. The images are incongruous, for descending waters cannot lead; but the truths agree, for the Holy Spirit descends from his glory into the heart, and then leads it. As the Holy Spirit is the stream from which the believer drinks, so is he a fire which may be quenched, John, vii. 39; 1 Thess. v. 19. A stream cannot be a fire, yet the Holy Spirit resembles both. Exactly similar metaphors are also clearly used respecting Christ; as the Holy Spirit is said to be poured out, so of Christ it is said, "He shall come down like rain upon the mown grass, as showers that water the earth," Psalm lxxii. 6. And with reference to the sprinklings of the Mosaic law, his blood is called the "blood of sprinkling," Exod. xxiv. 8; Lev. xvi. 15; Exod. xii. 8–13; Heb. xi. 28; xii. 24. Yet his blood is also termed "a fountain," in which believers are washed from sin and their robes washed white, Zech. xiii. 1; Rev. i. 5; vii. 14. As, therefore, the Redeemer descends as the rain, and yet washes believers in his blood as in a fountain, so the Holy Spirit may be poured out as the rain, and yet wash believers as in a fountain. But indeed, as the truths described by those metaphors are harmonious, so are the metaphors themselves. They describe the

influence of the Holy Spirit descending from God, but in so copious a manner as to immerse the souls of men; and why should not this be? In Matt. vii. 27, we read, "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell." The rain then first descended, and then covered the house which fell into the flood. So in Noah's deluge, the rain first descended, and then buried the whole earth, which lay immersed beneath it. So the Pentecostal wind, the emblem of the Spirit, first came from heaven, and then immersed the disciples by filling the house in which they were sitting (Acts, ii. 2); and the two images are combined in a prediction of the gift of the Spirit: "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed," Isaiah, xliv. 3. The gracious influence descends from God upon the hearts of men, who are like the dry ground, and they are then immersed in the flood.

On this point I am happy to adduce the opinion of Dr. Campbell, who translates Matt. iii. 11, thus: "I indeed baptize you in water that ye may reform, but he who cometh after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in the Holy Ghost, and fire." Upon this passage he further remarks, "'In aquâ, in Spiritu Sancto.'—*Vulgate.* Thus also the Syriac, and other ancient versions. The Latin is not more explicit than the Greek. The word βαπτίζειν, both in sacred authors and in classical, signifies 'to dip, to plunge,

to immerse.' It is always construed suitably to this meaning. Thus it is ἐν ὕδατι, ἐν τῷ Ἰορδάνῃ. But I should not lay much stress on the preposition ἐν, which, answering to the Hebrew ב, may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. Accordingly, the baptized are said ἀναβαίνειν, 'to arise, emerge, ascend,' ἀπὸ τοῦ ὕδατος, and ἐκ τοῦ ὕδατος, 'from out of the water.' Let it be observed, further, that the verbs ῥαίνω and ῥαντίζω, used in Scripture for sprinkling, are never construed in this manner. 'I will sprinkle clean water upon you' (Ezek. xxxvi. 25), is in the Septuagint, ῥανῶ ἐφ' ὑμᾶς καθαρὸν ὕδωρ, and not as βαπτίζω is always construed, ῥανῶ ὑμᾶς ἐν καθαρῷ ὕδατι, see Ex. xxix. 21; Lev. vi. 27; xvi. 14. Had βαπτίζω been here employed in the sense of ῥαίνω, 'I sprinkle,' (which as far as I know it never is, in any use, sacred or classical,) the expression would doubtless have been, βαπτίζω ἐφ' ὑμᾶς ὕδωρ, or ἀπὸ τοῦ ὕδατος. When, therefore, the Greek word βαπτίζω is adopted rather than translated, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."

SECTION VIII.

PRACTICE OF THE EARLY CHURCHES.

The last point to be adduced in evidence that baptism is immersion is the general practice of the churches subsequent to the apostolic age. For centuries from the time of the apostles no other mode of baptism was thought of, except, indeed, when persons desirous of baptism were dangerously ill, and immersion might have proved fatal. "The ancients thought that immersion, or burying under water, did more lively represent the death, and burial, and resurrection of Christ, as well as our own death unto sin and rising again unto righteousness. For which reason they observed the way of baptizing all persons by a total immersion under water, except in some cases of great exigency wherein they allowed of sprinkling."—*Bingham*, Book xi. chap. xi. "Persons were usually baptized by immersion. As this was the original apostolical practice, so it continued to be the universal practice of the Church for many ages upon the same symbolical reasons as it was first used by the apostles." St. Chrysostom says, "When we dip our heads in water as in a grave,

our old man is buried; and when we rise up again, the new man rises therewith." Cyril of Jerusalem says, "As he that goes down into the water and is baptized and surrounded on all sides by the water, so the apostles were baptized all over by the Spirit. The water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul." The fourth Council of Toledo says, "The immersion in water is, as it were, descending into the grave, and the rising out of the water, a resurrection." And so St. Ambrose explains it: "Thou wast asked, Dost thou believe in God the Father Almighty? and thou didst answer, I believe: and then thou wast immersed in water, that is, buried." It appears, also, from Epiphanius and others, that almost all heretics who retained any baptism retained immersion also. The Ebionites received baptism as it was practised by the Church. The Marcionites baptized by a total immersion. I must observe, further, that they not only administered baptism by immersion under water, but also repeated this three times. Tertullian speaks of it as a ceremony generally used in his time: "We dip not once, but three times at the naming every person of the Trinity." "We cover ourselves in the water," says Gregory Nyssen, "as Christ did in the earth, and this we do three times." St. Jerome says, "Though we are thrice put under water to represent the mystery of the Trinity, yet is it reputed but one baptism." St. Chrysostom says, "Christ delivered to his disciples one baptism in three immersions of the body, ἐν τρισὶ

καταδύσεσι τοῦ σώματος. Pope Pelagius says, "The evangelic precept from our God and Saviour Jesus Christ admonishes us to administer holy baptism to each one by three immersions in the name of the Trinity, since the Lord said: Go, baptize all nations in the name of the Father, the Son, and the Holy Spirit."[1]—*Bingham*, Book xi. chap. xi. pp. 269–281. "It being so expressly declared (Rom. vi. 4; Col. ii. 12) that we are buried with Christ in baptism by being buried under water, and the argument to oblige us to a conformity to his death by dying to sin being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and the change of it into sprinkling, even without any allowance from the author of this institution, it were to be wished that this custom might be again of general use."—*Whitby on Rom.* vi. 4.

Great corruptions have sprung up in the churches of Christ, and have become nearly universal; but this universal practice of immersion in the churches of the first centuries cannot be so accounted for. Corruptions spring up in the churches in times of defection from the truth which promote the self-indulgence of professed Christians; but this is a practice requiring so much self-denial, that some writers have declared that they cannot on that account believe it to be an appointment of Christ.

[1] "Evangelicum præceptum, ipso Deo et Domino Salvatore nostro Jesu Christo tradente, nos admonet, in nomine Trinitatis, trinâ etiam mersione sanctum baptisma unicuique tribuere, dicente Domino," &c.—*Pelagius, Ep. ad Gaudentium.*

Decaying churches do not make their obedience more strict and self-denying. Corruptions which exalt the priesthood are likely to spring up in times of ignorance and decay; but immersion recalls the moral character of baptism, and attributes nothing to the officiating minister. Corruptions, too, are likely to thrive in a period of decay which substitute external forms of religion for the renewal of the heart, and services to the Church for consecration to the service of God; but baptismal immersion recalled the decaying and lukewarm churches to that entire renovation of character and that complete consecration to God which is most opposed to spiritual declension and lethargy. It is, therefore, unaccountable that immersion should be the general practice of the churches for several centuries after the apostles, except upon the supposition that the churches received that practice from the apostles themselves, and maintained it from a just regard to their writings in the New Testament.

CONCLUSION.

The evidence which has been above adduced seems to me to leave no room for doubt that the baptism enjoined by our Lord was immersion, and nothing else. When our Lord said to his disciples, "Go ye and baptize," he used a word which, in every author, Greek or Jewish, until the time of the commission, means "to immerse" alone. It may mean to immerse by flood or to immerse by dipping, but in every case it means to immerse: and since in the interpretation of any precept we must not, without cause, use any of its words in an unusual sense, we ought not here to give to the word the unusual sense of immersing by flood, instead of immersion by dipping. If we were also at liberty to adopt the unusual sense, the application of it in fact would be impracticable. Baptism by affusion, *i. e.*, immersion by a flood, is impossible; and therefore it follows that the only sense in which the word can be understood with reference to Christian converts is to immerse them by dipping.

That which we learn from the use of the word βαπτίζω, we may also learn from the practice of the time when the commission was given. When Jesus said to his disciples, "Go and baptize," baptism was of very familiar occurrence among the Jews. As it was to be the initiatory rite of Christianity, so it was already one of the initiatory rites of Judaism. When the Jewish proselyte was baptized, his baptism was an immersion; and without an intimation to the contrary, the disciples must understand that when a Christian proselyte was to be baptized, his baptism must be also an immersion. The same word must necessarily express the same external act for both religions. Since the convert to Judaism was immersed, in token of his discipleship to Moses, and this was called his baptism, when Jesus commanded his apostles to administer baptism as the token of discipleship to him, they must have understood that baptism likewise to mean immersion.

But another baptism had been recently introduced by Divine appointment, not exactly like that of Jesus, because it referred to a Saviour about to come, instead of to a Saviour already come, and was not a baptism unto the name of the Father, the Son, and the Holy Spirit. But the baptism of John was the token of repentance and of faith in the Saviour about to come, as the baptism of Jesus was the token of repentance and faith in the Saviour already come. This baptism, so similar to that of Jesus, was immersion. Some of them had themselves received it; all knew it; it must have frequently been in their

mouths. And to them, who always thought of immersion when they thought of baptism, and always meant immersion when they spoke of baptism, who never connected any other idea with the word, and to whom the word was perfectly familiar, Jesus said, without any further explanation, "*Go ye and baptize.*" They could understand by it nothing but immersion.

At length, according to Christ's command, they went forth to baptize. The narrative of the mode in one instance is sufficient to determine it in all, because in all instances the apostles and those whom they taught would exactly comply with the directions of the Lord. Since, then, we find that the Eunuch was immersed in the lake of the wilderness near Gaza, we may infer that other converts were immersed in like manner. There is no probable evidence to show the contrary; and there is reason, therefore, to believe, that the apostles and other evangelists immersed the three thousand converts on the day of Pentecost, the inhabitants of Samaria, the converts at Philippi, the Corinthians, and the members of all the churches, as Philip immersed the Eunuch.

Besides the evidence of the apostolic practice, furnished by the narratives of baptisms in the New Testament, there are various allusions to baptism in the apostolic epistles. In these passages generally each allusion implies that the baptized persons were immersed.

Further, if the apostles instituted the rite of immersion, it could not but be retained a long time in the churches; and if the apostles did not institute

it, it could scarcely be introduced at all, inasmuch as that it was too troublesome and too solemn for corrupt churches in a degenerate age. Under these circumstances, we find it prevailing with undisputed authority as far back as Christian records extend; and meet with no intimation of any opposite practice in any evangelical churches.

Lastly, since the baptism of the Holy Spirit is an immersion of the soul in Divine influence, all the faculties and affections being bathed by it—and since the baptism of the Holy Spirit is compared in Scripture to the baptism of water in a way to show that the latter is the sign of the former—therefore, the thing signified being an immersion of the soul, the external symbol must be an immersion of the body.

All the direct and positive evidence on every point of the investigation is in favour of immersion. Able writers against it have imagined many difficulties. Here there could not be sufficient water, there the number of ministers must have been inadequate: in one place prejudice must have hindered converts from submitting to the rite, in another it could scarcely have been decent: it is onerous, unpleasant, unbecoming; it excites the world's merriment. In all this creation of the fancy there is not one particle of real evidence. No author is shown to use βαπτίζω in any other sense than "to immerse;" no one pretends that the Jews baptized in any other way; in no one instance is it proved that John sprinkled any one, and termed that baptism; not one convert can be shown to have been sprinkled by the apostles;

no single allusion to baptism intimates, even remotely, that it was accomplished by sprinkling. All the positive evidence is on one side; while the surmises on the other side have been shown in some instances, and those the most imposing, to be illusory.

I therefore conclude, that to baptize means to immerse; that baptism by the Jews, by John, by the apostles, by the early churches, was in every case immersion. According to the foregoing evidence, the command of Christ to his ministers is simply and exclusively, "*Go and immerse;*" and they must immerse. His command to converts by his apostles is, "*Repent, and be immersed;*" and they must be immersed. If ministers substitute sprinkling for immersion, they seem to me to have mistaken one of these commands; and if disciples receive sprinkling instead of immersion, they seem to me to have mistaken the other. For the baptism enjoined by our Redeemer appears from the evidence to be immersion, and nothing but immersion.

Yet, although this is proved, our task is not done. Christianity being a spiritual religion, forms, as many think, are of no moment. 'What we have to regard is the religious principle in each duty. That principle in baptism is either parental dedication or personal profession; and these things are secured by sprinkling as well as by immersion: subordinate circumstances were not meant to be obligatory. Who thinks it needful to eat unleavened bread at the Lord's Table? or to eat the bread in a

recumbent posture, though the apostles certainly did both? Who washes the feet of others, because our Lord said, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet?" John, xiii. 14.' And so the plain and positive command of our Lord is set aside. Where do we learn that obedience in little things is of no moment? Not from him who said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," Matt. v. 19. "He that is faithful in that which is least, is faithful also in much," Luke, xvi. 10. Our Lord has not commanded us either to eat unleavened bread, or to recline at the Lord's Table, or to wash each other's feet; had he so commanded, we ought to do these things. But he has commanded, plainly and peremptorily, his ministers to immerse all nations, even to the end of the world; and in neglecting to do so, we violate his express command. And where is this deviation from his declared will to cease? If when Christ has commanded us to immerse we sprinkle, because forms are of little moment, much more may we discontinue sprinkling for the same reason. If the rite of immersion is nothing, the rite of sprinkling is nothing. If the pædo-baptist innocently disregards a profession by immersion, the quaker may as innocently disregard a profession by sprinkling. If immersion may be set aside because the Gospel is spiritual, and forms are nothing, then the Lord's Supper may be set aside for the same reason. The

spirituality of Christ's religion justifies disobedience to Christ's commands; and we may evade any duty on pretence that it is trivial.

Before Christian men venture to pour contempt on the immersion of converts, they ought to be more sure than any scholars can be that our Lord did not enjoin it. Ridicule is the ready and familiar weapon of the infidel. It is easy enough to compare ministers of Christ to the bathing-men of a proprietor of machines (*Isaac*, p. 64; *Thorn*, p. 377); to describe Timothy and others as "embracing ladies very tenderly" previous to putting them under the water (*Isaac*, p. 66; *Thorn*, pp. 378, 381); to speak of men half-suffocated by swallowing the water, and of women dipped almost by force, and kicking in the water (*Thorn*, pp. 384, 389); to imagine a weak and infirm minister vainly endeavouring to raise Daniel Lambert or the giant O'Brien from the water (*Isaac*, p. 74; *Thorn*, p. 386); to depict converts dripping amongst the ice-fields of Labrador, or churches vainly seeking for baths in arid sands within the tropics; but our Lord well knew, when he demanded from his disciples this solemn profession of their faith, that no inconvenience could arise from it in any part of the world, when men would use that common sense with which God has invested them. To his injunction that his disciples should be immersed he has added, by his apostle Paul, "Let all things be done decently and in order." Both, therefore, must be obeyed. In the severest climate where any abodes of men are found, there are sunny sea-

sons in which immersion may be safely practised. In the neighbourhood of the most arid plains which will support human life there are always found lakes and rivers. Our merciful Lord demands no service which endangers health. If any converts have a morbid dread of water, this may be overcome previously to baptism by the use of a private bath. And it is obvious that the disciples who obey this command of Christ may be so clothed that the most sensitive may not feel a moment's interruption of their solemn joy, in this public act of dedication to the Triune God; nor the most delicate dread the slightest shock to their constitution.

Let the reader recollect, that in this immersion according to Christ's law, each believer professes a renunciation of all sin, the commencement of a new life, and an entire consecration to God the Father, the Son, and the Spirit. Let him remember that it is accompanied with appeals to the omnipresent God with earnest prayers for his blessing,—that an assembly of saints and faithful brethren there engage in prayer for the present and eternal welfare of one now enlisting under the banner of Christ as his soldier,—that a minister who has been offering secret supplication to God now implores the descent of his Spirit on another immortal being rescued by grace from the dominion of Sin and Satan; and then imagine the influence which that scene is likely to have upon all present. Pastor and people alike rejoice in another fellow-sinner saved. The young see one, of their own age perhaps, setting out in a course of

holy obedience to Christ; the careless see one who in early life counts salvation the one thing needful; and the worldly see one who was, like themselves, devoted to frivolous gaieties or earthly gains, now joining the people of God, and seeking as the first and greatest good a place in his kingdom. How many are likely to ask for grace to follow so good an example, and to give themselves up to the Lord! A contemptuous fancy may easily contrive absurdities which never happen, and malevolent zeal may multiply rare accidents into habitual improprieties. Persons who cannot overthrow any material part of the evidence which proves that our Lord has commanded immersion, and who are even destitute of sufficient learning to appreciate that evidence, may yet, by a caricature bordering on profaneness, frighten from their duty those who have little moral courage, and arm with flippant sophisms those who wish to justify their disbelief; but so long as the plain meaning of words proves that our Lord has commanded immersion, and the experience of hundreds of thousands of sober and pious persons attests the practice to be safe and salutary, so long dutiful disciples of the Redeemer will continue to obey this command, although to the world's contempt is added a measure of ridicule from their own beloved and respected brethren.

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